Dorothy Chibnah
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THE Whole Duty OF A Communicant:

BEING

Rules and Directions for a worthy receiving the most Holy

SACRAMENT OF THE LORD'S Supper.

By the Right Reverend Father in GOD,

JOHN GAUDEN,

Late Lord BISHOP, of EXETER.

He being Dead, yet Speaketh.

The Third Edition with Additions out of the Reverend Prelate's Original Copies.

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IMPRIMATUR.

Hen. Maurice, *Reverendissimo in Chr. Pat. & Dom. Domino* Gulielmo *Archiep.* Cant. *e Sacris Domesticis.*

May the 31*th.*
1686.

TO THE

Truly Honourable

THE

LADY RICH.

Moſt Honoured Lady,

THE Confidence of your Nobleneſs and Piety makes the leaſt intimation of your Deſires, to have upon me the force of Commands, being aſſured that your Piety and Judgment directs you to what is good, and your Nobleneſs and Ingenuity will favourably interpret what a mind truly honouring you, doth intend to anſwer your deſires. Such is the ſmall Tract, occaſioned by a motion your Ladyſhip once made, of having ſome Preparatory Form written with ſuch brevity, yet fulneſs and perſpicuity (three rare qualities in one Subject) as might neither dull nor confound, nor yet leave unſatisfied a mind ſtudious to inform its Judgment, and devoutly to prepare its Affections, ſo oft as it receives the Holy Sacrament and great Myſtery of the Lords Supper.

These Notions do not preſume, nor pretend to have attained ſuch a Compleatneſs, as may either ſatisfie your Ladyſhip's deſires, or add any thing to your Knowledge, which is fitter to judge of the conſent of theſe with your own, than needs any information by

them; such they are, and their Author seeks to appear, as may rather deserve the censure of Devout, than Curious; in an Argument of so mysterious a Depth, good Affections are rather to be raised and inflamed, than Subtilties searched and disputed; what I come short in Depth of Knowledge, I endeavour to supply in belief of the Truth, in Love to the Goodness, in Thanks for the Benefit, in Admiration of the Mercy and Dignation; the less I reach to its height, the more I retire to my own Heart, which I can sufficiently prepare by Humility, for the receiving of that, whose divine Excellency, though I cannot comprehend, yet the Benefit and Happiness by it I may obtain. It will be easie for your Ladyship at your leisure to add or amend, what my defects or haste have failed in, or omitted: Nor do I present this as a Copy to be imitated, so much as inlarged and corrected by you; it is enough for my design, if either I do or receive good; the one may shew how willing I am, the other may make me abler than I am, to express that Willingness and pious Ambition I have to appear worthy the Honour and Esteem of,

Madam

Your Ladyship's

Humble Servant,

J. Ganden.

The

THE WHOLE DUTY OF A Communicant OF THE SACRAMENT IN GENERAL.

THE ever Blessed Testator (as the Author to the *Hebrews* doth fitly call him: *Heb.* 9. 16.) hath left us two Sacraments only, as generally and necessary to Salvation, Baptism, the Sacrament of Initiation, and the Lords Supper, the Sacrament of Confirmation; the first admitteth us into Christs visible Body the Church, the second feedeth and strengthneth in the same, and this happy opportunity being offered me of coming to the most Holy Sacrament of the Lords Supper, I will joyn with the Church, in the celebration of this great Mystery, and endeavour to put in practice, that Duty which the Command of God and just reason requires, in preparing my self for that great Solemnity and Angelical Feast.

I.

Which is by ſetting apart ſome hours, three or four ſeveral days before receiving, withdrawing my thoughts from worldly and temporary buſineſs, and placing them upon ſerious and devout Meditations, of my ſouls good and eternal happineſs, being fully perſwaded of its Immortal Eſtate after this ſhort Life, and the happineſs of that ſtate only to conſiſt in the viſion and fruition of God the chiefeſt good, and only ſatisfactory to an Intellectual and Eternal Being: Among all other means appointed to men by the Wiſdom and Goodneſs of God for the attaining that happy ſtate; this of the Bleſſed Sacrament is one of the moſt eminent for Comfort and Efficacy.

II.

A Sacrament is a viſible ſign of an inviſible Grace, a holy Seal ordained of God, to ſtrengthen our Faith in his Promiſes in Jeſus Chriſt, for the free remiſſion of our ſins: Which God therefore annexed to his word to confirm us by repreſenting the ſufferings of Chriſt to our ſight and taſting, as the Goſpel preacheth it to our Ears, and it is called the *Lords Supper*, becauſe Chriſt *ordained it at his laſt Supper*, Math. 26. 26. Wherein to fulfil the Law he eat the *Paſchal Lamb*; and to ſhew the determination and change of the *Levitical* Law and Prieſthood, he ordained for this new Covenant of Grace, a new Sacrament and Seal thereof, that it ſucceeding

ceeding the Paſſover might declare him to be *the Lamb of God which taketh away the ſins of the World*, John 1. 19. to ſhew and repreſent his death until his coming again: To leave his Church a Badg of diſtinction from Infidels, and a parting Token and Pledge of his great love, aſſuring the faithful of his continual care of them.

III.

The viſible ſigns are *bread and wine*, the thing ſignified is the participation *of the Body and Blood of Chriſt*, the benefits of whoſe Death and Paſſion, being apprehended by Faith, accrew to us, as our myſtical Union with Chriſt, our Incorporation into him, our reconciliation with God, and the nouriſhment of our moſt precious ſouls to eternal life, *John* 6. 54. *Who ſo eateth my fleſh, and drinketh my blood hath eternal life, and I will raiſe him up at the laſt day*; and this Sacrament if we do receive truly and faithfully, God hath promiſed to accept, us and to give us all thoſe benefits in this, which he was ready to beſtow in the Sacrament of our Baptiſm, had we not forfeited them by our tranſgreſſions, and the renewing of our Covenant at this time is very neceſſary. That we may rightly underſtand the Mercies promiſed on Gods part, and the Duty on our own, ſeeing this is a matter of ſo high Concernment it importeth every Chriſtian.

Firſt, *To conſider the End for which it was Inſtituted.*

Secondly, *The Author by whom it was Instituted.*

Thirdly, *The outward Means suitable to that End.*

Fourthly, *The mystical Union by which they effectually attain and convey to us that end and benefit which is propounded.*

Fifthly, *How we ought to prepare our selves.*

Sixthly, *How to receive it worthily.*

And Lastly, *How to live well, a righteous, godly and sober Life, after receiving this most Holy Sacrament.*

First, *The End for which it was Instituted.*

I.

For its End which in every Action is the first in the intention of the agent, and that hath proportion and influence into all the means used for attaining it, this I conceive to be a Divine, spiritual and supernatural end, even the highest God hath, or man can propound to himself; namely, the Glory of God, in the eternal life and happiness of my body and soul, which consists in my union with, and fruition of, God in Heaven for ever, which is effected by the spirit and grace of God, through the merits of Jesus Christ, drawing my soul through Faith in the Son of God made Man, to himself, who by the evil of sin, both original depravation and actual Commissions, am removed at an infinite distance from the Love of God the Fountain of Happiness, and placed in a state of Guilt, liable

to

to the Juſtice and Wrath of God, and by Conſequence to Eternal Miſery and Damnation

II.

A State, not more miſerable in it ſelf, than unavoidable by me, unleſs the free Grace, and immenſe Goodneſs of the Almighty, which brings ſinners to Repentance, had prevented both my deſert and deſire, by an Eternal Purpoſe of offering Pardon, Life, and Salvation to ſinful Mankind, which good Pleaſure and Purpoſe in himſelf, God hath clearly revealed according to divers diſpenſations of his Wiſdom and Providence, even from the firſt Promiſe of Chriſt, made to the firſt ſinners, to the perſonal coming of the Son of God into the World, to bear the Name and Office of the Saviour of Sinners, and hath fully accompliſht and clearly reveal'd unto Mankind this undeniable Truth, of the Eternal Purpoſe of God, to give Pardon, Life, and Salvation through Faith in Jeſus Chriſt, his only Son, who became Man, and died for the ſins of the World, and ſo ſatisfied the Juſtice of God for them, *that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.*

III.

That great ſaying, and moſt comfortable Truth, Preached by Chriſt, witneſſed by the Apoſtles, Dictated by the Spirit of God, written by the Evangeliſts, Confirmed by many Miracles, delivered

delivered by the Church by conſtant Tradition, and believed on in all ages, this God requires me to believe as a certain and infallible truth in it ſelf, and by faith it becomes to me ſaving and comfortable. It brings my ſoul to ſee by the law its own ſinful and deſperate eſtate, it calls me off from my ſelf and all Creatures, and aſſures me of immortal happineſs for ever, by adhering and relying upon Chriſt, and that free grace of God in him and through him beſtowed upon my ſoul.

IV.

This faith and truſt in the free Grace through Jeſus Chriſt, as it is firſt wrought by the word of God and his holy Spirit in my ſoul, which is the beginning of this ſpiritual and eternal life; ſo that it may be further nouriſhed and ſtrengthened to a farther degree of comfort and aſſurance, God hath out of a wonderful Indulgence to our weakneſs and difficulty of believing, annexed to his word theſe holy Sacraments, as viſible and moſt manifeſt Seals of this Covenant of Grace and Mercy, that the ſoul might in no ſort doubt of it, nor be diſcouraged at the ſight of it's own ſin and unworthineſs, when it ſees the love of God and its pardon confirmed and aſſured to it, by all its ſenſes, and his Saviour the great worker and teacher of this ſalvation, by theſe ſenſible means lively ſet forth in his death and ſuffering, and himſelf

self with all his merits personally offered and conveyed to its self in Particulars.

V.

This then is the End to which this holy Sacrament, as other means of grace is especially directed, that it may be to the souls spiritual life of such efficacy, as Food is to the Temporal life of our Bodies, a means to maintain life, to encrease strength and inward comfort, to enable holy actions and cheerful obedience, to assure our hopes and affiance in the great truth of God for the pardon of sins, and bestowing the Son of God Jesus Christ our great Redeemer, who is the Fountain and conveyer of life, through these Conduits of the outward means to the penitent and believing soul.

Secondly, *The Author by whom it was Instituted.*

I.

Was the Lord Jesus Christ the Saviour of the World? Who being the Lord of Power, and the Jesus of Mercy, is both able and willing to make this holy Ordinance the means of that Mercy and Grace which he promiseth to us, which means are effectual to this supernatural End, not by any proportion of innate virtue, or Physical Efficacy of themselves, as Food hath to our Temporal Life, by the common Rule and Ordination of Providence, but by a Spiritual, Divine, and most Mysterious appointment, Instituted by our God and Saviour himself, whose

whose Authority only could Institute, and whose Power only can make effectual his Institution, by uniting earthly sensible, so small and unproportionable Means, to so Heavenly, Spiritual and Excellent an End.

II.

So that in this great Mystery, though Reason assures us in the general assent, that the Omnipotency of God, can make effectual whatever Means he pleaseth in his Wisdom to ordain, to and End, though never so unproportionable; yet for the particular demonstrating of the Matter of Efficiency, whereby such Means do certainly convey to us so great an End and Benefit, Reason is quite dazl'd and blind, having no ground to fasten upon, but devolving all the work of this Holy Mystery to Faith, which relies upon the Truth, Power, and Love of the Institutor Jesus Christ, who while he was yet on Earth, by a Corporal and Natural Presence conversing with Men, but chiefly with his choice and Domestick Company the Twelve Apostles, a little before his Death, Instituted this Sacred Mystery, after his last Supper which he made with them.

III.

By the Evidence of this Sacrament, exhibiting himself to them, and all believing souls, in such an extraordinary and eminent degree of Comfort and personal assurance, as might greatly establish

establish their Faith and Hearts, in the near and dismal Times of his sufferings shortly ensuing, and after his Ascention, might be a continual Memorial, and Seal of the Covenant of Grace established in the Death of Christ, a support of the Faith of Believers, and a lively Token and Pledge of his Spiritual Presence with his Church during his bodily absence, till his second coming, as also a Badge of the Profession of the Christian Religion, and that mutual Love and Charity of Believers, who are all united by Faith to one and the same Saviour, of whom they are all partakers in this one Sacrament, as well of the invisible Grace, as the outward and visible signs, *the Bread and Wine.*

Thirdly, *The outward Means suitable to this End.*

I.

The choice of which familiar signs made by our Saviour for the outward Means, discovered a wonderful Wisdom and no less Love and Condescention to his Church, while he made choice of such things for the Representation of his greatest Grace and our Comfort, as best fitting this State of Senses and Infirmity, such as for the Community may be had of all Nations, and in all Countreys, either by native Commodities as in most, or by cheap and easie Commerce with others, whose abundance may spare, though where the proper species of *bread & wine* cannot be had, those Means of Nourishment which are proportionable

proportionable may be uſed, ſo that no Nation or Man may think himſelf excluded, from the uſe and comfort of this Sacrament of the Lords Supper.

II.

For their neceſſity, ſuch as no man in an ordinary way of living can diſpence with the want of them, and live long healthfully, implying that Food is not more neceſſary, for ſuſtaining this preſent life and ſtrength of the body, than the Grace of our Lord Jeſus Chriſt is for the ſupporting of the Life and well-being of the Soul to all Eternity.

III.

For their plainneſs and ſimplicity, it is ſuch as may take off Chriſtians minds from placing Piety and the Myſteries of Grace and Religion in any external Pomp and Vanity, which doth but dazle the Eyes, and amaze the Senſes, and detain vulgar and common minds by the outward Glory of the Senſes Objects, from that inward retiring of the Spirit and Soul to its proper and comfortable Objects, which are Spiritual, inviſible, and Intellectual, and far remote from the Senſes, and abſtracted from them. So that Chriſtians cannot eaſily be ſo groſsly and ſtupidly ſenſual, as to imagine any Efficacy in theſe ſmall and ſimple Elements of themſelves, no more than in Wax or Parchment, which not of their proper virtue, but only

ly of the will of the Conveyer have power to convey an Eſtate to the Receiver of of them.

IV.

For their proportionable ſuitableneſs and familiar correſpondency of Virtues and Efficiency; firſt, *the bread and wine*, being apt to nouriſh the Body by common ordination of Providence; *the body and blood of Chriſt*, fit to nouriſh the ſoul by ſpecial ordination of Grace. Secondly, *the bread and wine* at a diſtance will not feed us, but muſt be perſonally applyed, by taking, eating, drinking, and digeſting; *The body and blood of Chriſt*, looked on only by knowledge, and Hiſtorical ſpeculation, will not profit the ſoul, except by a lively Faith, which is the Hand, Mouth, and Stomach of the Soul, it accepts and takes hold on Chriſt, and applys his Merits to it ſelf for Salvation.

V.

The *Bread* after it paſſeth much violence of the Mill, Hand, and Fire, is made wholeſome for Food, and the *Wine* after it hath endured the torture of the Preſs is prepared for Drink; *the body and blood of Chriſt*, not whole, entire and unſufferable, but Crucified and Broken in his Paſſion, when he did undergo the burthen of the *ſins of the World*, and was under the preſſure of the Juſtice of God, and Sacrificed *for the Redemption of Mankind*, under this conſideration is received by the believing Soul, for its life

and

and comfort: looking on all these sufferings of Christ, not as his own demerits, whose innocency was without *spot or blemish*, but as the satisfaction of the Justice, *and appeasing the wrath of God for the sins of them that shall believe in his Name*; which work of reconciling Heaven and Earth, God and Man, as Christ willingly undertook, so he fully performed, and is fully performed, and is by God accepted in full discharge, whose Mercy to Man, designed his only Son for this great End.

VI.

For the facility of the performance, both in respect of cost and labour: The Indulgence of Christ seeking to render Christian services to God, and the Offices of the Gospel as easie and as cheap as might be, that neither the cost nor the pains might deter any from the frequent partaking of these Mysteries, the comforts of which are the free gift of God, and cost us nothing but acceptance; for the Evidence and perceptibleness of them falling under the perception of four several senses, by whose joynt testimony of their proper Objects, our minds and reason naturally gains the certainty, and infallibility of natural truths, whose Testimonies now by Christs institution are raised higher to give Evidence and Witness to Faith of the Truth and certainty of its Objects.

VII.

The body and blood of Christ broken, and shed in his death and sufferings, which by these sensible signs

ſigns are clearly repreſented, and the Merits and Efficacy of his death as truly perceived, and as really conveyed by Faith to the Soul and Perſon of a Believer, for Life and Happineſs, as the nutritive Power and Virtue of the *bread and wine* is perceived, approved and applyed by the Senſes to the Body, that as by one ſenſe of Hearing, Faith is begun, ſo by the other Four Senſes in this Sacrament, it might daily be encreaſed and ſtrengthened, there being not a greater Phyſical certainty given into our common Senſe and Reaſon by our ſenſes of the Truth *of the bread and wine* which the Body receives, than there is a Theological and Sacramental certainty given into Faith (depending upon the Authority, Truth, and Power of the Inſtitutor) of a real and moſt effectual perception *of the body and blood of Chriſt*, for the nouriſhment of our Souls and Bodys to Eternal Life, that as our Souls are here helped by the ſenſes of the Body, and its Food in the way of a natural and momentary Life, ſo the body may at laſt be ſaved by the ſouls perception of its Spiritual Food to Glory and Immortal Life.

Fourthly, *The Myſtical Union by which they effectually attain and convey to us that end and benefit which is propounded.*

I.

For the Sacramental Union of the outward ſigns, which are the proper Objects of our ſenſes, to the *body and blood of Chriſt*, which are the proper

proper Objects of our Faith, this I conceive to be not by any Physical or Natural Union as the Fruit to the Tree, or the effect to its proportionate Cause, nor yet by any Miraculous working of Omnipotency, in changing the substance of these Elements, into the substance of *Christ's body and blood*, which makes the Judgment of Faith, contradict the Judgment of the Senses, *Which the Will of God hath appointed by the Law of Nature*, to give a true Testimony of their proper Objects, rightly dispos'd, and withal do witness these to be *indeed true bread and wine*, and the same for substance after Consecration as they were before, though wonderfully different from their use; neither is Faith ever commanded by any Divine Will, to deny or contradict the truth of senses, for the substance and nature of things. Though it raiseth us far above them, and bids us look infinite beyond them, in a Divine and Supernatural relation and use annexed to them.

II.

Nor may Omnipotency, (the common retreat and subterfuge) be so far extended by Humane Fancy and imagination to Maintain them, as to employ a necessary contradiction in the Will of God, about one and the same subject (which will is but one and regular, setting bounds to Omnipotency agreeable to it self) which cannot be avoided here, if we say that God's Will is in the way of Nature, that the Senses judge truly of their Objects, which they do

do here, and tell us jointly that they are *bread and wine*, and yet his Will is at the ſame, and about the ſame thing, that Faith ſhould contradict the Senſes Teſtimony, and believe truly that they are not *bread and wine*, but ſubſtantially *fleſh and blood*; beſides innumerable monſtrous and moſt abſur'd Conſequences and Contradictions which follow that Opinion, which all do infinitely perplex and torture the minds of Chriſtians: If the Opinion were granted, and all theſe abſurdities ſwallowed by a wide and enormous Faith, yet were there no advantage of Efficacy or Comfort gained to the Receiver by a groſs and Carnal Eating and Drinking *the body and blood of Chriſt*.

III.

If thoſe which Crucified him had done ſo, or they who then believed in him, when he was ſlain, yet would they not any way have furthered their ſouls good, and life, which can no more be fed with carnal; and ſenſible Objects, than the Body with light and truth, which are of a ſpiritual Nature, nor doth the firſt violent Act of Faith, which they require of a Receiver, in believing the eſſential change of *the bread and wine, into the body and blood of Chriſt* make a worthy Receiver, except his ſoul by a further act of Faith, apply the Virtue and Merits of Chriſt's Death and Paſſion; which is done effectually, (without the thought of Tranſubſtantiation) by that Faith which we ſay is neceſſary for a worthy Receiver

ver, which doth as clearly perceive, and as really receive its proper Objects, the Truth and Merits of Christ's Death and sufferings, (to which no distance of place or time, can be any impediment) as the sense doth its sensible Objects, which requires a fit time and distance for perception.

IV.

As for the Sacramental Words given in the name of the *body and blood of Christ*, to the consecrated *bread and wine*; I believe them to be most true in the sense and meaning of our Saviour; which sense I do not only guess at, or implicitely believe; but easily and plainly gather and understand by the like expressions both of our Saviour himself, and the stile and phrase of the whole Scripture; which never make such substantial predications of one thing to be another, by way of transmutation of one into the other; but by allusion, relation, similitude, proportion, designation of use and Sacramental Union, or Application; no more than the *Paschal Lamb*, which was a Type and Sacrament of Christ, and his sufferings was the very substance of Christ, or that Rock, on which St. *Paul* affirms it was Christ, or that Christ is to be thought a natural Door, Way, Vine, Light, *&c.* all which he affirms to be himself, by a like manner of speech; or more nearer the Cup to be the *New-Testament*, *&c.* So that Reason, Religion and Rule of Faith, the

the Holy Scriptures, teach Christians to give (*commodam interpretationem*) a fit and agreeable interpretation.

V.

Nor can we have a truer Interpreter of Christ's meaning than himself, who tells us, that the Flesh profiteth nothing, (that is, in that carnal and grosse acceptation) but his Words are spiritual, and must have a spiritual sense, which is suitable to the Nature and Capacity of the soul; the dignity of Christian Religion, and the sacred Mystery the Propriety of the Object of Faith, and the stile and tenour of God's Word, which never enjoyns us any carnal thing, horrible or inhumane: For though the Letter may sound so, yet the Figure in the Words doth relieve our Faith, and accomodate a fit and true meaning to such Words and Expressions; nothing being more usual than for the spirit of God to set forth spiritual things and duties by corporal notions.

VI.

So that as the *bread and wine*, by their natural qualities and virtues, are fit to represent the spiritual efficacy of the *body and blood of Christ*, yet by a natural Power, are no whit able to impart to a Communicant the *body and blood of Christ*, with the benefits of them to the soul: So that our Blessed Saviour hath made choice of them for the first, & hath given to them a Sacramental

mental Virtue, and a supernatural Efficacy for the second, which they truly do as Remembrancers, as Signs and Seals really conveying to the believing and prepared Soul, by the concurrent Spirit and Power of the Institutor Jesus Christ, that which in their Nature they do fitly represent.

VII.

Which is all that I conceive, I need believe of, or expect from, this Sacrament, which is appointed only to strengthen and confirm that Faith in us by which we believe in *Christ Crucified*, for Life and Salvation; which Faith grounded on the Word, and wrought by the Spirit, is first confirmed and sealed by Baptism, and may be true and sufficient to save a Christian, who never lives to come to the *Supper of the Lord*; nor hath any thought or use of Transubstantiation in this, no more than of the substantial change of the Water in Baptism into the *Blood of Christ*, which was never yet dreamed of: Yet our Saviour tells us *Joh.* the *6th. Except a Man eat his Flesh, and drink his Blood, he cannot have Eternal Life*; which many have, who never eat of the most Holy Sacrament of the *Lords Supper*, yet Dye Believers, and by Faith, have eaten the *Body and Blood of Christ* spiritually; yet really without which they could not be saved.

VIII.

VIII

Neither to ſecure Children of Salvation, in caſe they dye before years of diſcretion, need we reſume the antient, but erroneous practice of the Church now long ſince aboliſhed by all ſide, *viz.* to put the Euchariſtical *Bread and Wine* into the mouths of Infants; which Error ſprang from the groſs and corporeal interpretation of of our Saviour's words; not conſidering that every Believer either in the internal diſpoſition, which is ſecretly wrought by the Spirits ſanctifying Power, in Baptiſm, according to the capacity of the Subject; or in the real exerciſe and actuating of his *Faith which comes by Hearing* in his riper years, muſt neceſſarily, and doth effectually and really *Eat and Drink the Body and Blood of Chriſt* to Salvation, though they never come to receive in the Holy Supper; ſo that it is but one Chriſt, *his Body and Blood*, the ſame Crucified Saviour which is received in both ſacraments, and but one Faith for the kind, that lays hold and feeds on Chriſt, in them all, only it receives degrees and addition of ſtrength in this of the Supper, the Word beginning the Life of Faith, and by it the Believer into Chriſt; the other maintaining and encreaſing it to a further ſtrength and aſſurance.

IX.

We deny not a true and real preſence and perception of Chriſt's *Body and Blood* in the Sa-

crament. which reality even they of the other gross Opinion do not imagin is to Sense, but to Faith; which perceives its Objects as really according to Faiths perception, as the senses do theirs after their manner. I believe therefore, that in the Sacrament of the *Lords Supper*, there are both Objects presented to, and received by, a Worthy Receiver; first the *Bread and Wine* in their own nature and substances distinct, do remain as well as their accidents, which are the true Objects of our sense; and fit signs to represent by them, the inward Grace.

X.

Also there are spiritual, invisible and credible, yet most true and really present, Objects of Faith; the *Body and Blood of Christ*, that is, *Christ Jesus* himself, whom by Faith I consider as suffering for my sins, and cast my soul by the Mercy offered me, by the Merits of his Death: These two materials of the Sacrament are so united, that it may truly be said (not in a Gross and Physical, but Divine and Sacramental sense) the *Bread and Wine* are the *Body and Blood of Christ*, and Christ's *Body and Blood* are *bread and wine*; Joh. 6. *Meat indeed, and Drink indeed*, not by transmutation of Nature, but by a similitude of virtues, and proportionableness effects, by a Sacramental Union and Relation depending upon the Truth, Authority and Divine Power of the Institutor, *Jesus Christ*.

XI.

XI.

Whose appointment of these Elements to such an use or end, and uniting them in this near Relation to his *body and blood* by the solemn Consecration of them, makes up the firm and true Being of a Sacrament, which requires a Truth and Reality, both of the signs and symbols, and that which is by them represented and signified; also a Truth and Certainty of Relation and Connexion one with another: So that I receive, not only *Panem Domini, the bread of the Lord*; but also *Panem Dominum, my Lord Jesus Christ, the true bread of Life Eternal to my soul and body*; this latter, as truly and really as the former, together with all the benefits which flow from Christ.

XII.

On the other side, whoso unpreparedly and irreverently, and so unworthily receives the one contracts a guilt of Damnation for neglect, indignity and irreverence offered to the other; that is, *the Body and Blood of Christ*, which Faith only discerns and receives in this great Mystery, and whoso violates and contemns the Seal & authentick Letters of the King, becomes guilty of indignity and offence to the Authority and Majesty, which is not only restrained to his Person; but also inseparably annexed to any sign or token by which he is pleased to manifest his Royal Will and pleasure, thus rightly informed, as I

hope in the nature of this Sacrament, what it is in it ſelf, what it may be to me, of how Divine a Myſtery and Dignity it is in it ſelf to my ſoul, either of Comfort and Salvation in a worthy receiving, or of Guilt and Damnation in an unworthy receiving of it.

Fifthly, *How we ought to prepare our ſelves.*

I.

Which is by laying my Hand upon my Heart, and feeling how the Pulſe of my Soul beats; whether doth it move as quick now I am thinking of my Maker, as it doth when my thoughts are upon the World, that which God and my Conſcience requires of me, is that I conſider my ſelf, the ſtate and condition of my ſoul for what is paſt, of my will and affections for the preſent, of my purpoſe and intentions for the future; to all which it is neceſſary that I have a regard; and by a ſelf-examining, ſee what fitneſs there is in me, anſwerable to theſe holy Myſteries, and the Grace of God by theſe offered to me, and moſt effectually conveyed, except the unpreparedneſs, and indiſpoſition of my Heart do fruſtrate and put an obſtacle.

II.

In the contemplation of my ſelf I may not, nor can avoid, the ſight of that which makes me unworthy of God and my ſelf; that is, my ſin, and that evil both of my inclinations, to which I am conſcious, I know by long and miſerable

erable Experience that in me dwelleth no good of my ſelf, but a *Proneſs to ſin* at the beſt, oftentimes a violence and power of ſin, which makes me not only paſſive, as in Temptations; but active in the will to do and delight in ſin: this my Conſcience witneſſeth with ſo much truth, in ſo many unhappy inſtances, and with ſo many juſt aggravations, that nothing appears to me more numerous, more unreaſonable, more to be abhorred than my ſins, nor more miſerable than my ſelf.

III.

I know by an Inward and undeniable Dictate; that ſince I have my Being from, and dependance upon, a higher and better Being than my ſelf, it is moſt juſt I ſhould be at his will and diſpoſing, whoſe power is not greater above me, than his goodneſs is abundant towards me, and his Wiſdom perfect in giving laws to me, for the ordering my Being according to his Will and Word, the perfect rule of holineſs, and the only, and certain way to happineſs; that nothing can be more injurious, injuſt, ingrateful, than for a Creature to offend againſt the will of its Creator, who as he is the higheſt and happieſt Good; ſo on the contrary, ſin in me muſt needs be the loweſt Evil, and ſink me to the deepeſt Miſery, by ſetting me at an Eternal diſtance from the Love and Favour of God (which is Life it ſelf) as an Object of his Hatred and Eternal Diſpleaſure.

IV.

So that when I look upon the deformity of my Heart and Life, comparing them with the Beauty of Reason and Religion, wherein the Image of God infinitely appears in Holiness and Goodness; I have cause to admire that infinite Patience, which hath so long witheld the hands of Justice from punishing and damning a Creature, doing and deserving so much; and to deplore my own depraved and damnable Estate, over whom sin so far prevaileth and exerciseth his Tyranny, that neither my Thoughts, Words nor Actions, Natural, Civil nor Religious, do escape the brand or blemish of it: So that it is not only ignorance, forgetfulness or suddenness, that gives sin advantage against me in many Vanities, Passions and Omissions; but a Predominancy and high Hand, wherewith oftentimes I am led away Captive to sin with such violence, that neither the force of Reason, nor better Resolutions and Purposes are sufficient to rescue my Soul from the Speculation and Practice of that which should not be thought, much less done with the least delight and pleasure, since it is displeasing to God.

V.

So that I see not only a habitude and propensity to any sin, which is often restrained through want of matter or occasion to make it

it flame into Action; but an Empire and rule of ſome, whoſe power excites by innate diſpoſition, and confirm'd by cuſtom, ſeems to have made an utter conqueſt of me; and does compel me againſt all my Knowledge, Prayers and Vows to exchange my Souls happineſs in the Love of God and Chriſt in Heaven, for a moment of earthly content, for a ſenſual imaginary pleaſure, which when the dream of this life is paſt and vaniſh'd, and by that immutable Law of mortality, I am compell'd to leave the World and all things in it; will betray me to endleſs and irrecoverable miſery. In the mean time, it eſtranges my heart from that care intention, and delight, which I ought to have in holy dutys and converſation with God and his Holy Spirit. It robs and deprives my Soul of all that joy, peace, hope and affiance I might have in that ſervice, love and favour of God, detaining my mind in ſuch degrees of ignorance, as may render my ſins leſs odious to me, and make me leſs ſenſible of my miſery, and want of Mercy; hardning and confirming my will againſt thoſe Pious and good Motions, by which the Spirit of God oftentimes attempts to ſoften it to an ingenuous ſubmiſſion to God and his Will, diſordering my affections, and diverting them from thoſe right Objects, which Reaſon and Religion propound, and my own Conſcience cannot but approve.

VI.

Which makes my sin out of measure sinful and dangerous, so that in the shame and confusion which this sight of it self casts upon my Soul, I have enough to do, to see and weigh my own unworthiness, and fill my Conscience with that fear of the Wrath of God, and horror of Eternal Judgment, which I confess, might justly punish all my sins with despair; and it, as the greatest of all sins, with Damnation: And beyond these thoughts I could not, I durst not go in this gulf of sin, and the apprehentions of my misery, should I sink, not daring to send up the least thought to Heaven for a better Estate, nor apply my self to the means of any Use or Happiness.

VII.

If I did not see by a Divine and Glorious Light of Truth, a Hand of Mercy, and Means of Recovery and Salvation stretched out to me and assuring me by the unerring and undeceivable veracity of God, and the infallibility of his Promises; that his Thought are Thoughts of Mercy and Pardon to sinful Mankind, that he hath graciously found a way of satisfying his Justice, and taking off the Guilt and Punishment of our sins from our Souls by the sufferings of Jesus Christ, God and Man transferring the Guilt and Punishment of our sins to him, and imputing the Merits of his Righteousness to us, upon condition we believe on him and cast our

Souls

Souls, how ſinful ſoever they he, into the Arms of his Mercy, and by the ſerious apprehenſion of this infinite Love and Goodneſs, be won from the Love of ſin to Repentance and Amendment of Life. Upon this Truth and Grace, revealed by God to his Church, and my Soul in particular, I lay hold and caſt my ſelf, with all the Guilt and Burden of my ſins, what Aggravations ſoever for number or quality they admit, being aſſured that they are infinitely leſs than the Mercies of God, and Merits of Jeſus Chriſt. This wonderful Truth of God, which I dare not, I cannot deny this Mercy which above all things I need, adds new Mercy to my dead and languiſhing Soul, this repreſents God to me in the Face of Jeſus Chriſt, as the higheſt Good, moſt to be deſired, loved and admired.

VIII.

This ſhews me my ſin in the true colours of ingratitude, vileneſs and unworthineſs againſt that Mercy, which offers Pardon for my ſin againſt a Saviour who hath died for me. This ſtirs up a hatred and reſolution against ſin, out of a principal love and apprehention of a wonderful deſert, and obligation of Love and unſpeakable Kindneſs to me: That as I have the greateſt cauſe that can be to be humbled, in the ſight of my ſin and ſelf; ſo that the ſureſt ground that can be, whereon to ſettle my Faith and Comfort, is the Truth and Mercy of God, which by the Word, Spirit, and Son of God, is aſ-

against

ſured to me; that although by my ſin I have highly diſpleaſed and diſhonoured God Almighty; yet by my truſt and believing in his Truth, and Promiſes of Pardon and Salvation through Jeſus Chriſt, I ſhall greatly pleaſe and honour him, giving him the *Glory of his Grace and Mercy*, by ſealing to his Truth, which to queſtion or deny, or not to believe, is to make all my other ſins unpardonable, and add a ſin of a higher nature than any I have yet committed; that is, unbelief, or giving God the lye, and its inſeperable companion impenitency.

IX.

Won therefore, and melted by this great, certain, and preventive Kindneſs and Love of God, which in no ſort I could deſerve; yet cannot deny or doubt of, I grow daily to ſee more clearly, and embrace more firmly, affectionately the Goodneſs of God to my Soul; and from thence to a more tender ſenſe, and greater deteſtation of ſin; not ſo much now daring to ſin, as not willing to ſin; denying the motions and occaſions to ſin, not ſo much out of fear of Puniſhment, as a love to pleaſe, and an extream ſecret ſhame of returning evil to ſuch wonderful Goodneſs; abhoring ſin, not ſo much for the evil which follows it, as for the evil which is in it, and deformity and vileneſs of it, which I ſee by the glymps of that Beauty and Lovelineſs, which I diſcover in Holineſs and Virtue, the Image of God, the higheſt Ornament and Happineſs of the Creature.

X.

X.

Thus in ſome degrees freed from the Fear and Love of my ſin, holy deſires and good affections (as followers of the Sun's Acceſſion in the Spring) begin to ariſe in my heart; and though they ſuffer a great allay by the Earth of the Body, in which the Soul is planted; yet they aſſure me that the Spirit of God hath moved upon that *Chaos* (the deadneſs and barrenneſs of my Soul) and by a ſecret, but moſt effectual influence hath made me a New Creature, by ingrafting me into the Tree of Life, Jeſus Chriſt; and waſhing me in that pure Fountain of *his Blood which was ſhed for the Remiſſion of my ſins.* Thus now, I deſire nothing more than daily to attain a fuller Sight and Capacity of this admired Mercy: That as my knowledge in the greatneſs and truth of it increaſeth; ſo my Faith in the applying of it may be ſtrengthened, my Affections in the thankful return of my ſelf may be enflamed; by charity and virtue towards others may be excited, glad to have occaſions really to expreſs my Love, Pity and Forgiveneſs of others, that grateful Sence I have of God s Love to me in Chriſt.

XI.

And that the whole courſe of my Life may be ſo ordered, as becomes one who is united to the Son of God not only by the Communion of the

the humane Nature, but by the Efficacy of the ſame Holy Spirit, and raiſed to the Hopes of the ſame Glory and Happineſs; that now nothing is more acceptable to me, than to meditate on this great Myſtery of Man's Salvation; nothing more delightful, than the thoughts of God reconciled to me in Jeſus Chriſt; nothing more welcome, than the uſe of thoſe means, by which God doth further confirm and aſſure this Mercy and Truth to my Soul, whoſe many failings though they often ſhake my confidence and obſcure my comfort; yet the ſight of the Promiſes, and the ſeals of the Sacrament annexed to them, in which I behold Jeſus Chriſt Crucified, does again eſtabliſh my heart, and aſſure me that the all-powerful Love and Grace of God, will not be overcome by the ſin and wickedneſs of Man; but will effectually repair the Breaches of my dayly infirmities, and ſatisfie the doubtings of my miſguided Conſcience, and further aſſure me of the Pardon of my ſins, and intereſt in his Love and Favour, by the renewed uſe of his ſacred Ordinances.

XII.

To which he calls and invites me, both by the outward overture of fit occaſions, and inward incitation of good and earneſt deſires, to partake of them as the Pledges and Conduits, of my greateſt Comfort and Happineſs; which Happineſs I eſteem and ſeek after, not only in a freedom from the puniſhment and miſery of my ſin,

ſin, but from the power of, and the pleaſure that ſeems to be in ſin; nor do I count it a leſs degree of Grace and Mercy which enables me to ſerve and love him, than that which ſaves me from Hell Torments, nor do I come to the Sacrament, only to quit the ſcore of my ſins, but to get ſtrength and grace againſt them, to deny, mortifie and overcome them, which above all things that the World accounts, will I moſt abhor and deſire to avoid, and am moſt grieved if I do not, I make new and reinforced vows and reſolutions, between God and my Soul, againſt my ſinful ſelf, which although I have often failed to keep as I intended, yet I am not quite overcome while I truly deſire, Pray, and endeavour to get the Victory, and am never more diſpleaſed, than when I fail of it.

XIII.

Thus having tryed and renewed my repentance by my ſighs, ſorrow and humiliation for ſin, my ſerious purpoſe and earneſt prayer againſt ſin, my Faith by my love of God, dependance upon him, ſubmiſſion to him, deſire to pleaſe him, ariſing out of an apprehenſion & perſwaſion of his love to my ſoul, my love to God and my Saviour, by my hatred of ſin, fear to, and grief for, offending by my love of his ſervants, delight in his word, zeal for his truth and glory, an earneſt deſire and ſtedfaſt hope to enjoy him, and by my particular appetite and deſires to this holy Sacrament, at a ſpecial means of Communion with

with my God and Saviour, and partaking of his Grace. My Charity and Love to others, by my Care and Endeavour, by all Means to further their Souls good, by my affectionate prayers for them, though they have deserved ill of me, by my tenderness of giving offence, my slowness to take offence, by my grief when any arise, by my proneness and joy in reconciling; and though I find all these graces in me, but in weak and small degrees of infirmity and many imperfections, nay a contrary power daily opposing and with much impatience, striving to break the Cords of pious and solemn resolutions, (I am, as well becomes me,) humbled and emptied of all opinions of my self.

XIV.

Yet am I not discouraged from coming, since what did most deter me in it self from coming to Christ, my sin and unworthiness, is by the operation of Faith made as the greatest incitement to provoke me to come, being one whose great wants, and unworthiness will afford a fit subject, whereon to magnifie the Riches of that free Grace and infinite Mercy which becomes the Majesty of God, and may answer the Merits of our Saviour, from whom as a principle of a new life, I expect all the grace, comfort, strength and happiness which I want, and to whom I give the glory of all that I enjoy, who as the head derives to every part of his Body the Church, Life, Motion, Health, and whatever is in his own fullness and perfection, whose love and

and compassion to my Soul to all Eternity will be too little to comprehend and magnifie.

XV.

Which that I may more fully discover I have a more lively assurance of, be more thankfully affected, & live more worthy of it, I repeat again this sacred memorial, and seal of his love and mercy, having first sought by frequent, earnest & humble prayer, and in some measure obtained the assistance of his Holy Spirit, which by its preparatory Grace stirs up earnest and hungring desires to receive, renew its habitual graces planted in my Heart, Knowledge, Faith, Repentance, Love of God, Charity to others, and thankfulness by actuating a new; before I receive assistance in receiving, by Sacred, Devout and Pertinent Meditations, seals, and testifies to my Conscience my acceptance and efficacy of receiving, by increase of holiness in my heart, and care of better obedience in my life after the surest Evidence, and truest I can have or expect, of my worthy receiving.

XVI.

Having thus faithfully discharg'd my Duty and Conscience in the way of preparation to the Sacrament, though still conscious to, and humbled in, the consideration of my own unworthiness, in any proportion to the great good I aim at, yet I will not deprive my self of so near and inestimable a comfort, by refraining, nor dare I so far distrust the mercy of God and dignation

of

of my Saviour, who propounds not my perſonal worthineſs, (in a ſtrict ſenſe,) as the Object of my Comfort, and hopes in coming, but his gracious acceptance, and merciful indulgence, ſuch indeed as becomes the infinite goodneſs and honour of the Chriſtians God and Saviour.

XVII.

The ſame holy frame, and devout temper of Spirit, I labour to continue in my receiving, carrying my Faith by the viſible Repreſentations before me, and given to me, to behold its inviſible, but moſt credible object Jeſus Chriſt crucified, and dying from ſins whoſe love and merits I conſider with as great an obligation of love, thankfullneſs and obedience, upon me, as if he had laid down his life for me alone: theſe meditations raiſe me to thankfullneſs, to admiration, to exaltation of the love of God my Saviour above all.

XVIII.

Finally, ſo I endeavour to receive this bleſſed Sacrament, as if each opportunity were my laſt, as if I were to appear before God in Judgment, that in the power of that grace I there receive, I may live the remainder of my ſhort life, virtuouſly, and holily, in the hope of its reward, and perfection in Heaven, I may die willingly and chearfully in the Merit and Righteouſneſs of it, I may attain to the Reſurrection of the Juſt, appear juſtified before God at the laſt and great day,

day, and obtain the Conſummation of all in that glorious eſtate of Immortality with God and Chriſt in Heaven.

XIX.

The Duty of examining my ſelf is by precept, clearly enjoyning me by the Spirit of God; let a Man therefore examine himſelf and ſo let him Eat of that Bread, and Drink of that Cup, 1 *Cor.* 11. *Chap.* 28. Verſe, which alone were enough to exact my performance, but ſince all the Commands of God, who is the moſt perfect reaſon to rational Creatures, are moſt reaſonable, though oftimes ignorance or blindneſs doth not, or will not, diſcover it, to the Equity of this injunction my own reaſon muſt needs ſubſcribe; for knowing that every thing is received according to the capacity and diſpoſition of the recipent, and that a worldly, ſenſual and meer humane mind is unapt to receive things intellectual, Spiritual and Divine, and perceive Objects, the Soul receiving no more of its Objects, whatever they be, than it doth by intention and deſign apply himſelf to them.

XX.

It muſt needs be that unpreparedneſs through ignorance or inconſideration of what I do, cannot but fruſtrate my Soul of the good end of any action, and moſt of all in ſo ſacred and ſolemn a one as this is, which concerns my Souls good in ſo high a nature, and the negligent performance

mance of it must needs render me guilty of a great sin of prophaneness and irreverence towards the Majesty, of ingratitude towards the Mercy of my God and Saviour, whose ordinance this is, and with whom in it I have to do; besides, I am conscious to my self, that although for the habits of Grace and general purpose of heart, I may be, or strive to be, at no time utterly indispos'd, to the service of God in Holy Dutys, as they are presented to me in private or publick occasions, yet I see, not without some degree of sorrow and humiliation, that through the variety and distraction of secular affairs, and the cares that attend them, the commotions and suddenness of passions and irregular affections, the common burthen of humane and corporal infirmities, the multitude and vanity of sensual Objects and Desires, sin daily prevails upon me, and my mind is much taken off from that constant regard and delight which I would and ought to have of God and his Commands, and becomes indispos'd to Holy Duties.

XXI.

By all which, my Faith and Hope in God my Saviour is much weakned and undermined, while my understanding grows dim and clouded, in the knowledge of them, my memory is blotted and defaced in its notions and impressions of them, my will is declined and wrapped from its conformity with them, and my desires are cool and indifferent to them, as Objects of a pure and remote nature, of a sublimer specu-

lation

ation and pleaſure, than theſe which are preſent and fall under the ſenſes, to which our Souls have a daily nearer and more eaſie acceſs, ſo that my Conſcience tells me by the light of nature, that it is neceſſary for me to recollect my Soul, by a ſpecial and renewed preparation when ever I approach theſe holy and extraordinary duties, to recover the loſt and forgotten notions, to clear that dimneſs, which the light of knowledge hath contracted, to rectifie the ſwervings and obliquities of my will, to compoſe the levity and extravagancies of my thoughts, to reinflame the coolneſs and deadneſs of my affections, to reinforce my vows and reſolutions againſt ſin; in a word, by unfeigned repentance and renewed ſorrow, by a ſerious Meditation of God my Saviour, my ſelf and the means of Communion between us, by frequent and fervent prayer, to ſettle and re-eſtabliſh my Faith and Hope in the mercies of God, and Merits of Chriſt, to wind up, and raiſe my Soul judiciouſly, to ſee ſeriouſly, to intend earneſtly, to deſire ſucceſsfully, to obtain the Hope and Comfort of my Eternal Happineſs, which is that great and higheſt End to which this as all other Holy Actions are by Divine ordination appointed.

XXII.

This then being the preſent ſtate of my Soul in this vale of mortality, both of its ſelf by an innate burthen, always ſinking and declining towards the Creature, and beſides wanting not many

many temptations which daily see to quench depress and indispose it from aspiring to Heaven, and supernatural End and Happiness, it necessary for me, before I use these Means which may advance me towards that End, to take survey of my Heart, by examining both the Register of my Conscience for sins past, and the present state and disposition of my will, as, also my after purpose, and intentions how they stand inclined to good or evil, to God or the Creature to things of this life or that to come, that so I may recover what I have lost, renew what I am decayed in, repent what I have offended in, and reform what I have failed in, obtaining what Grace and Power I want, and daily advance to what high measure and ability I can, till I attain the End of all my Prayers, and Endeavour the Glory of God in the Salvation of my Soul.

XXIII.

I examine my understanding, what thoughts and conceptions I have of this Holy Sacrament, for if in this I am either grosly ignorant or damnably erroneous, I must necessarily miscarry in my receiving, and fail of my Duty and its End, nor will the goodness of my intentions, or devoutness of my affection, which cannot be lively and hearty, but flashy and languishing, true and sound knowledge being the Fuel which feeds the flame of good and constant affections; those I say countervail so gross defects in my Judgment, but as in Physick, misapplying in the use,

ſe, muſt needs follow miſtaking in the Doctrine nd Nature of it, although I do not aim or pre-ume to attain a full aud exact comprehenſion f this great Myſtery in the manner of its being nd working, which is moſt ſecret, divine and piritual in the cloud and dimneſs of mortality, his knowledge then of this great Myſtery I conceive neceſſary to be had, and I hope to be rue and agreeable to the Nature of the Thing, nd the Will of God revealed concerning it.

Rules and Directions to a Weeks Preparation.

I.

When thou heareſt the warning read in the Church by the Miniſter, conſider and contemplate with thy ſelf, that God Almighty hath ſent forth his Servant to bid thee to this great Supper, where, not his fat Oxen are killed, but his only beloved Son and thy dear Saviour (who was crucified on the Croſs for thine and for the ſins of the whole World) is offered to thee to feed upon in thine Heart with Faith and thankſgiving; therefore to fit and prepare thy ſelf for this Royal Feaſt, thou muſt put on the Wedding Garment, and caſt off thoſe filthy Rags thy Sins from thee, and deſire of God that he would remove them as far from thee as the Eaſt is from the Weſt, and to remember them no more

II.

II.

Thus by a serious and narrow search into thy Heart, thou mayest become a worthy Receiver and Eat and Drink this Spiritual Food with comfort, to the benefit and improvement of thy immortal Soul, but if on the contrary, thou receive it unworthily, thou eatest and drinkest thy own Damnation, not discerning the Lords Body; therefore examine thy heart and search and try thy ways, and turn unto the Lord. How canst thou tell but this is the acceptable time of working out thy own Salvation? Therefore work now while it is day, for the night cometh wherein no Man can work; use all possible means and endeavours to receive the same worthily, and endeavour to purge thy Conscience from dead works, to serve the living God, and so will I conclude this Section in the words of St. *Paul*, *Let a Man examine himself and so let him Eat of that Bread and Drink of that Cup.*

Morning Devotions.

MOnday Morning and the rest of the Week, when you first awake, lift up your Eyes to God and say,

I lift up mine Eyes to the Hills, from whence cometh my help.

Open

Open thou mine Eyes O Lord, that I may see the wonders of thy Law.

My voice shalt thou hear betimes, O Lord: Early in the Morning will I direct my Prayer unto thee and will look up.

At your up-Rising.

In the Name of God the Father, who Created me, God the Son who Redeemed me, and God the Holy Ghost who sanctifieth me, *Amen.*

I arise from my Bed of rest to praise and glorifie him the Preserver of all the World. He of his infinite Mercy and Goodness, Bless and keep me this Day and for ever, Amen.

I Laid me down and slept and rose up again, for the Lord hath sustained me.

Then Kneel down and say this Prayer.

Prevent me O Lord in all my doings with thy most gracious Favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy Holy Name, and finally by thy Mercy obtain Everlasting Life, through Jesus Christ my only Lord and Saviour, Amen.

O Lord my Heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day; defend me in the same with thy Mighty Power, and grant that this day I fall into no sin, neither run into any kind of Danger, but that all my doings may be ordered by thy governance, to do always that which is righteous in thy sight through Jesus Christ my Lord, Amen.

O

O God who art the Author of Peace and Lover of Concord, in knowledge of whom ſtandeth my Eternal Life, whoſe ſervice is perfect Freedom: Defend me thy humble Servant in all Aſſaults of my Enemies, that I ſurely truſting in thy defence, may not fear the Power of any Adverſaries, through the might of Jeſus Chriſt my Lord, Amen.

Almighty God, the Fountain of all Wiſdom, who knoweſt my neceſſity before I ask, and my ignorance in asking, I beſeech thee to have compaſſion upon my infirmities, and thoſe things which for my unworthineſs I dare not, and for my blindneſs I cannot ask, vouchſafe to give me for the worthineſs of thy Son Jeſus Chriſt my Lord. Amen.

Almighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee Mercifully to incline thine Ears to me that have made now my Prayers and Supplications unto thee, and grant that thoſe things which I have faithfully asked according to thy will, may effectually be obtained, to the releif of my neceſſity, and to the ſetting forth of thy Glory, through Jeſus Chriſt my Lord. Amen.

O Almighty God, behold me a wretched Sinner here proſtrate before thee, do with me as ſeems beſt in thine own Eyes; only give me a penitent and a patient Spirit to expect thee, and make this my ſervice acceptable to thee while I live, and my Soul ready for thee when I die. Amen.

Our Father, which art in Heaven, &c.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me, and remain with me this day and for evermore. *Amen.*

Read the *Psalms* appointed for the Morning Service, and the First and Second Lesson.

Devotions for the Evening for every Day in the Week.

Evening Ejaculations.

O Lord let my Prayer be set forth in thy sight as the Incense.

And the lifting up of my Hands as an Evening Sacrifice.

My Trust and Hope hath been in thee all the day long, and under the Shadow of thy Wings shall be my Refuge Day and Night for ever.

Lighten mine Eyes O Lord, that I sleep not in Death.

Almighty God, who hast made the Day for Labour, and the Night for Rest, let thy Son's Blood cleanse me from this days Guilt, that I may sleep in thy peace, and rise again refreshed and preserved by thy favour, through Jesus Christ my Crucified Saviour. Amen.

O Eternal God, who hast preserved me this day from many sins and dangers, for which I humbly magnifie thy Holy Name, for thy Grace and Goodness towards me, beseeching thee to forgive me all the Errors of this day, whereof my Conscience doth,

or may accuse me, and grant that those things whic
by my frailty I have committed, may be by the he
of thy Spirit more carefully avoided; that I ma
ever walk in thy favour, and under thy Protection
and now rest and lye down in thy peace, and at la
come to thy Heavenly Kingdom: Through the Me
rits and Mediation of Jesus Christ. Amen.

O God, from whom all Holy Desires, all goo
Councels, and all just Works do proceed; give un
me thy Servant that peace which the World cann
give, that my whole heart may be set to obey th
Commandments, and also that by thee, I being de
fended from the fear of my Enemies, I may pass m
time in rest and quietness through the Merits of Jes
Christ my Saviour. Amen.

Lighten my darkness, I beseech thee, O Lor
and by thy great Mercy defend me from all Peri
and Dangers of this Night, for the love of thy on
Son my only Lord and Saviour;

Our Father, which art in Heaven, &c.

The peace of God, which passeth all unde
standing, keep my Heart and Mind in the know
ledge and love of God, and of his Son Jesu
Christ my Lord: And the Blessing of God Al
mighty, the Father, the Son, and the Hol
Ghost, be with me this Night and all the day
of my Life, at the hour of my Death, and at th
day of Judgment. *Amen.*

When you lye down say,

I will lay down my head in peace, and take my rest
for thou only O Lord makest me to dwell in safety.

In

Into thy Hands I commit my Soul and Body, keep me for thy Mercy sake. Amen.

On Monday Morning and every Day in the Week, use these Ejaculations.

Lord what is Man that thou art mindful of him, and the Son of Man that thou regardest him? Thou madest him lower than the Angels, to crown him with glory and worship.

Behold, I was shapen in wickedness, and in sin, hath my Mother conceived me.

Thou shalt purge me with Hyssop and I shall be clean; thou shalt wash me and I shall be whiter than Snow.

Turn thy Face from my sins, and put out all my misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me thy comfort of thy help again, and establish me with thy free Spirit.

Let the words of my Mouth, and the Meditations of my Heart be now and evermore, acceptable in thy sight, O Lord my strength and my Redeemer.

A preparitory Meditation upon the most Holy Sacrament of the Lords Supper.

I.

O *Who will give to my Head Water, and to m*
Eyes a Fountain of Tears, that I may wee
Day and Night for my sins and ingratitude towards
God my Creator! Consider (O my Soul,) the mu
ritude of Gods benefits bestowed upon thee, and b
thou confounded and ashamed of all thy iniquities
consider who thy Creator is, and who thou art; hov
he hath behaved himself towards thee, and what un
grateful returns thou hast made in requital to him
Thou hast made me O Lord when I was not, and tha
according to thy own Image, and from the very in
stant of my being hast been my God, my Father, and
my Deliverer, and with the benefit of thy providenc
hast preserved my Life even to this present Moment

II.

But because these things, O Heavenly Father
cost thee nothing, to bind me more fast to thee, thou
hast given me a present which cost thee dear, thou
didst come down from Heaven to seek me, in all those
ways in which I had lost my self, by thy captivity
thou hast loosed my Bonds, and by delivering thy
self into the hands of sinners, thou hast delivered me
from the power of the Devil, and by taking upon thee
the form of a sinner, thou hast destroyed my sin, these
things thou didst to allure and bind me unto thee, and
to strengthen my hope, to make me detest and abhor
sin

in, by beholding what thou haſt done and ſuffered, to overthrow the Kingdom of ſin; O how can I without Tears call to remembrance, how oft-times thou mighteſt juſtly have bereaved me of my Life: How many thouſand ſouls now peradventure burn in Hell, who have leſs ſinned than I, and yet I burn not there; how then can I be ſo ungrateful, as not to prize the large extent of that mercy which cannot be comprehended.

Monday Morning, a Preparatory Prayer to the Holy Sacrament.

O Almighty Lord God, thou haſt called me to thine Holy Table, and haſt ſet out a part of conſecrated Bread and Wine for me; I acknowledge my Ignorance, that I muſt be inſtructed by ſuch means as thou in thy bounty haſt appointed for me, and I acknowledge thy Divine Goodneſs, that thou vouchſafeſt me to be taught by thoſe means of Grace, whereby I may come to that of Glory. I do hear thy word, and thy dear Son is offered unto my Ear; I receive this Sacrament, and now he is offered unto my Eye, in the Teſtimony of theſe two Witneſſes, this truth is Eſtabliſhed in my Heart, that my Saviour ſuffered death for my ſin.

II.

As it hath pleaſed thee thus to offer me thy favour, ſo I beſeech thee give me that Grace whereby I may walk worthy of it. Am I thus invited

to the heavenly Banquet, to the Table of the King of Kings; O let me not go without my Wedding Garment, leſt the Bridegroom of this Feaſt ſay unto me, how cameſt thou in hither, without thy richeſt veſtments, which are ſuitable to this great Solemnity? thou haſt now commanded me to examine my ſelf, and let me now try and examine my heart and be acquainted with it, whereby I may find out all my ſpiritual wants and neceſſities, and look how I ſtand in thy ſight, by making a ſevere ſcrutiny into my ſelf. The Jews would not Eat with unwaſhed hands, dare I Eat with an unwaſhed heart? they would not Drink but their Veſſels muſt be purified, and dare I now Drink, and my Soul not purified? before the Paſſover they ſanctified themſelves, and before this Sacrament, ſhall not I now prepare my ſelf? I deſire to do it, Lord help my deſire, leſt Eating and Drinking unworthily, I Eat and Drink my own Damnation.

A Prayer before Examination.

O *Holy Jeſus, who art a merciful Embracer of true Penitents, but yet a conſuming Fire to obſtinate offenders, I am now preparing my ſelf to come to thy holy Table, unfeignedly confeſſing my own unworthineſs committed againſt thy divine Majeſty, I have ſinned againſt thee many ways, and that ſince I laſt received this moſt holy Sacrament; I have not known thee in thy word, beheld thee in thy works, apprehended thee in thy Son, ſerved thee in thy Spirit, applyed thee by Faith, feared thee for thy Juſtice, nor admired thee as I ought for thy great*

mercies.

mercies. I have not frequented thine Houſe, heard thy word, laid it up in my heart, nor practiced it in my Life as I ought to do; I even I, by the luſts of my Eyes, the luſts of the fleſh, and the pride of life, have diſhonoured thy great and glorious name, and when thou haſt forgiven me ten thouſand Tallents, I I would not forgive my Brother a hundred Pence.

II.

As one deep calls upon another, the depth of miſery upon the depth of mercy, what ſhall I ſay unto thee, O thou Preſerver of all Men, much more what ſhall I do to inherit Eternal Life! I will ariſe and go unto God my Father, and ſay unto him, Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son, but thou haſt ſaid that he which hideth his ſins ſhall not proſper, but he which confeſſeth them ſhall obtain mercy. I confeſs and am truly ſorrowful I have ſinned, Lord do pardon and forgive me all my ſins, and grant that in the whole courſe of my Life hereafter, I may live to the honour of thy great Name, and to the comfort and ſalvation of my own Soul.

III.

O Lord give unto me now a broken heart, a contrite ſpirit, a ſorrowful ſoul, and a mind hungering and thirſting after Jeſus Chriſt and his righteouſneſs; give me I beſeech thee Grace to know thee the only true God the Creator and preſerver of all mankind; O give me Grace now to feel the burthen of all my ſins, and that thou wilt ſpeak peace unto my ſoul,

and ſay unto it, thou art my ſalvation; O let me be eaſed of this lump of ſin, by waſhing it away with the Blood of thy dear Son; I do believe, Lord help my unbelief; I am ſorry for my ſins, make me to be heartily and unfeignedly ſorrowful, I promiſe to live nearer to thee than ever I have done, give me power to perform my promiſe. I forgive all that have wronged me, even as thou for Chriſts ſake haſt forgiven me; let this forgiveneſs of mine be without diſſimulation, and Lord grant that I may humble my ſelf, under the ſenſe of my ignorance, and dulneſs and weakneſs, and wickedneſs, and ſpiritual deadneſs of heart, and having emptied my ſelf of my ſelf, I may receive of thy fulneſs, and Grace for Grace, in whoſe Name I put theſe my imperfect Prayers.

OUr *Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, on Earth, as it is in Heaven; give us this day our daily Bread, and forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us, and lead us not into Temptation, but deliver us from Evil.* Amen.

Still upon your Knees ſay,

ALmighty *God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid, cleanſe the thoughts of my heart by the inſpiration of thy holy* Spirit, *that I may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord.* Amen,

Some

Some Heads of Self-Examination by the X. Commandments, to be expreſſed on your Knees.

God ſpake theſe words and ſaid, I am the Lord thy God, thou ſhalt have no other Gods but me.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the firſt Commandment, if I have not abſolutely denyed Gods Being, or in a groſs manner renounced him by Apoſtacy; yet, Have I not been angry with the Almighty, murmuring and complaining againſt him, in an adverſity or trouble which he hath been pleaſed to lay upon me, as though he were not both juſt and merciful?

Have I had ſuch a confidence and truſt in God, as I ought to have had, together with ſuch a ſtrength and conſolation, as ordinarily a lively confidence brings with it?

Have I not put all my confidence in the world, and on the things which belong to it, fearing man who can only kill the Body, more than God, who can caſt both Soul and Body into Everlaſting Torments?

Have I not denyed my Maker, by refuſing to wait on him in his holy ordinances, or if I have been there, have I not been guilty of irreverence and cold devotion?

Lord have mercy upon me and pardon the Breach of this Commandment.

II. Commandment.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing which is in Heaven above, or in the Earth beneath, or in the water under the Earth, thou ſhalt not bow down to them, nor worſhip them, for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhew mercy unto thouſands, in them that love me and keep my Commandments.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the II. *Commandment.*

Though I have not ſet up a graven Image, nor fallen down to worſhip any; yet,

Have I not been troubled with the Fool in my Heart, in laying up Treaſures which are liable to Corruption, and idolizing the vain Pomps and Vanities of this wicked world, by Covetouſneſs which is Idolatry?

If I have abhorred Idols, Have I not been guilty of Sacrilege, robbing of God in his Tithes and Offerings, not extending my charity to the Poor as I ought to do, but fixing my mind more on the Creature than on the Creator.

Have I not made a God of my Belly by luxurioufneſs, indulging my ſelf with carnal delights and ſenſual appetites, and have been hurried away by every wind of Doctrine?

Lord

Lord have mercy upon me, and pardon the breach of this Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain. for the Lord will not hold him guiltleſs that taketh his Name in vain.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the III. *Commandment.*

If I have not Blaſphemouſly profaned Gods Name; yet,

Have I not taken his Holy Name in my Mouth with much irreverence, and jeſtingly and ſcoffingly abuſed his holy ordinances?

Have I not taken many falſe Oaths and Proteſtations, and have been guilty of too frequent and cuſtomary ſwearing, curſing by the dreadful Name of God, which is only to be mentioned for Bleſſing and adoration.

Have I been careful to keep thoſe lawful Oaths I have taken, as my Baptiſmal Vow, or any other Oath, which was adminiſtred lawfully to me without being guilty of the Breach of them?

Have I not neglected to call upon that name whereby alone I muſt receive ſalvation, and have turned the grace of God into wantonneſs to the deſtruction of my own Soul?

Lord have mercy upon me, and pardon the breach of this commandment.

IV. Commandment

Remember that thou keep holy the Sabbath day, ſix days ſhalt thou labour, and do all that thou haſt

to

to do, but the ſeventh day is the ſabbath of the Lord thy God; in it thou ſhalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates, For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day and hallowed it.

Lord have mercy upon me, and incline my heart to keep this Law.

Self examination by the IV. Commandment.

If I have not actually officiated on that day my worldly calling or employment; yet,

Did I ſpend my time in the Houſe of God, as I ought to do, to praiſe him for all his mercies beſtowed upon me?

Have not I omitted Prayers and Sermons, and followed my own idle imaginatons, not caring at all for the Church, but being weary of the Lords day, like thoſe in *Amos* 8. 5. who ask *when will the Sabbath be gone that we may ſet forth Wheat?*

Have I not invented ways to draw others from the ſervice and worſhip of God, by vain ſports and idle diſcourſes, not remembring to praiſe God on this day for the Creation and joyful Reſurrection?

Have I at home inſtructed my Family as I ought to do, but on the contrary have neglected thoſe duties of prayers, reading and meditation?

Lord have Mercy upon me, and pardon the breach of this Commandment.

V.

V. Commandment.

Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the V. *Commandment.*

If I have not groſly abuſed my Parents by curſing or ſwearing at them, yet,

Have I not ſpoken meanly and lightly of my Superiors, and inſtead of obeying them, have made it my ſtudy to oppoſe and contradict them?

Have I not been undutiful to them, in ſeveral reſpects, as not harkning to their Counſel, not taking their reproofs with meekneſs and humility, but have deſpiſed and mocked them, refuſing to practice their exhortations, not remembring the words of the wiſe Man, *Prov.* 30. 17. *The Eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the Valleys ſhall pick them out, and the young Eagles ſhall Eat it.*

Have not I wiſht my Parents Death out of greedineſs of gaining their Poſſeſſions, when Rich, and have I not when they were Poor, been ſo unnatural as to turn my back upon their neceſſities?

Lord have mercy upon me, and pardon the breach of this Commandment.

VI.

VI Commandment.

Thou ſhalt do no Murder,

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VI. *Commandment.*

If I have not actually committed Murther; yet

Have I not drawn many to intemperance, and other vices, which cauſe Diſeaſes or bring Death, or have I not made ſtriſe among Men by which means they have engaged themſelves in quarrelling, and in the encounter come off maimed or killed?

Have I not out of Malice and Revenge ſtrove to ſhorten many ones Life; or have I not taken a delight to grind the Face of the Poor, making them work of neceſſiity, for that which can never maintain their Families?

Have I not been guilty of much intemperance in Eating and Drinking, and have I not been guilty of the Death of ſeveral, by not relieving their neceſſities in due time?

Lord have mercy upon me, and pardon the breach of this Commandment.

VII. Commandment.

Thou ſhalt not commit Adultery.

Lord have mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VII. *Commandment.*

If I have not actually committed Adultery or Fornication; yet,

Have

Have I not pleaſed my Fancy with looſe and wanton imaginations, and ſuffered unchaſt thoughts ſo long to dwell in my Heart, till by the corrupt bent of its concupiſcence, have grown into unruly luſts which war againſt the Soul?

Have not my Eyes betrayed my Heart ſecretly to luſt, and ſinfully to enjoy that which was unlawful, and have I not made uſe of thoſe Provocations, which lead to chambering and wantonneſs?

Have not I uſed my ſelf to filthy and obſcene talking; to all manner of effeminacy and unchaſt behaviour, forgetting thoſe threatnings which are pronounced in Scripture, that Whoremongers and Adulterers God will judge?

Lord have mercy upon me, and pardon the breach of this Commandment.

VIII. Commandment.

Thou ſhalt not ſteal.

Lord have Mercy upon me, and incline my heart to keep this Law.

Self-Examination by the VIII. Commandment.

If I have not been guilty of Robbery and Burglary, yet,

Have I not been guilty of theft by negligence and prodigality, waſting both the Eſtates of my ſelf and others by contracting of Debts, without taking care to pay them?

Have

Have I not broke my promiſes in not paying for what I agreed for, and have I not kept back the wages of the Servant and the Hireling, forgetting the ſtrict Command in this Matter, Deut. 24. 14, 15. *Thou ſhalt not oppreſs an hired Servant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Sun go down upon it, for he is poor and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee?*

Have I not been guilty of pilfering, cogging, and lying, couzening and deceiving, and have I not been guilty of defrauding and circumventing, in buying, ſelling, and lending to the loſs of the borrower?

Lord have mercy upon me, and pardon the breach of this Commandment.

IX. Commandment.

Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the IX. *Commandment.*

If I have not been guilty of Perjury againſt my Neighbour, yet,

Have I not blaſted their Reputation, by railing, whiſpering, and encourageing others in ſlandering them, and have I not harboured uncharitable thoughts, and ſpread abroad falſe reports, which have been the product of lying, envy, malice, and great unworthineſs?

Have

Have I not been injurious, churliſh and proud, froward and peeviſh in converſation uſing bitter and reproachful language, and have not I rejoyced when any Evil and Miſchief hath befaln them?

Have I not ſtrove to betray into ruin many innocent perſons, by laying Traps and Snares for them; and have I not accuſed any falſly of that which they were never guilty of?

Lord have mercy upon me, and pardon the breach of this Commandment.

X. Commandment.

Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Lord have Mercy upon me, and write all theſe thy Laws in my Heart I beſeech thee.

Self-Examination by the X. *Commandment.*

If I have not been guilty of Covetouſneſs in a very groſs manner; yet,

Have I not had an evil Eye, and a greedy mind in coveting that which could not lawfully be purchaſed, and have I not envyed many, ſo as to grieve at their proſperity, and rejoyce in their loſſes?

Have I been content with my preſent Eſtate and Condition in this world, how mean ſoever, without rering after the exterior conſolations of the Creature abroad, which is the only way to looſe contentment in my ſelf at home?

Have

Have I not with two much vigour purſued after the Riches, Honours and Pleaſures of the World, and have neglected that one thing neceſſary, the working out my own Salvation with fear and trembling?

Lord have Mercy upon me, and pardon the breach of this and all thy Commandments; I beſeech thee.

A Prayer for Pardon and Remiſſion of Sins.

O Moſt Mighty God and Creator of all things, when I think with my ſelf how grievouſly I have offended thy Divine Majeſty with my ſins, I wonder at my own Folly; when I conſider what a loving and bountiful Father I have forſaken, I accurſe my ingratitude; when I behold how I am faln from ſuch a noble liberty, into ſuch a miſerable Bondage, I condemn my ſelf for my unworthineſs in ſinning againſt thee, and without thy tender Mercy and Compaſſion, can expect nothing but Hell and Damnation.

II.

O whither can I fly, but thy Juſtice will find me out, and make my Conſcience diſplay the Emblem of guilt in my Face? but when I conſider the words of the Kingly Prophet, that thy Mercies are over all thy Works, then do I feel a freſh and pleaſant Air of Hope, to refreſh and ſtrengthen again my weak and ſorrowful Soul, wherefore ſhould I then diſpair the tender mercies of my God, but endeavour to get ſuch a truſt in him as I may never be aſhamed, neither to

confeſs

confess his Name, nor manfully to fight under his Banner, (who is the Captain of salvation) against Sin, the Flesh, the World and the Devil, thou hast promised O Lord, that thou wouldest not the death of a sinner, but rather that he should turn from his wickedness and live.

III.

O Lord I beseech thee turn my heart, that I may sin no more against thee, so will not iniquity be my ruin; and grant that I *may repent me of all my sins before* I *come to that holy Table, to tast of thy precious Body and Blood, and to receive it with the Eye of Faith and Thanksgiving, alas* I *am unworthy to lift up my Eyes toward thee, or call thee Father, but thou art a Father indeed; O look upon me then with thy Fatherly Eyes of compassion, for thy sight raises the dead, and can raise me which am dead in Trespasses and* Sin, *when* I *went wandering a far off from thee, thou didst vouchsafe to look down from Heaven upon me, and didst open the Eyes of my understanding, that* I *may see my self to be vile, wretched and naked, and to take a full view how full fraught* I *was wih sins.*

IV.

And now O Lord thou comest to receive me again, O fetter me with thy chains, that I *may never run away from thee, and grant that nothing may ever be able to seperate me from thee, hearken therefore unto me* I *beseech thee O merciful Father, and cleanse my heart throughly, by the inspiration of thy*

holy

holy word, that I may receive Jesus Christ with all the benefits of his death and passion, as a true token and pledge that he suffered for my sins, and rose again from the dead for my justification, and now sitteth at the right hand of God the Father making intercession for me, to whom be all Honour, Power and Glory Adoration and Subjection from this time forth and for ever more. Amen.

Our Father, &c.

Meditations for Monday Evening on the Holy Sacrament of the Lords Supper, Shewing the necessity of receiving it.

I.

OUR Blessed Saviour the wise Physician having felt the Pulses of our weaknesses ordain'd this most Holy and Divine Sacrament: And for this purpose hath he instituted the same in form of Food, that the very form wherein he did institute it, might declare unto us the effect it worketh, and withall, the great necessity our Souls have of it.

II.

O most wonderful Sacrament, what shall I say of thee? thou art the Life of my Soul, and a Medicine to heal all my Wounds. What Tongue is able to express the Excellency of this most Blessed Sacrament which thou O Lord, invitest me to, who am a vile and miserable Sinner,

ner, when I consider who thou art, and what I am, how rich and excellent the benefits are which thou prepares't for me; and how little I am dispos'd to receive them, my Soul is in trouble, and I tremble to draw near to thy glorious Majesty.

III.

Thou art O Lord, without quantity great, without quality good, without measure wise, and without time Everlasting, the Stars are dimn'd in thy presence, the Pillars of Heaven quake before thee, the highest of the Seraphins do gather in their Wings, and account them as it were little Flyes when thou art present. How then dare so vile a Creature as I am approach unto thy holy Table, if St. *John Baptist*, whom thou filledst with the Holy Ghost from his Mothers Womb, thought himself not worthy to stoop down and unloose the Latchet of thy Shoes. Shall I who am loaden with sins, dare to present my self to that holy Banquet, where Angels wait as Ministring Spirits, sent out for the good of those who are to receive the earnest of Salvation. Shall I with lascivious Eyes full of wanton looks, Behold that Lamb without spot or blemish, with my polluted looks and lying Tongue, shall I touch the bread of Angels? or shall I lodge the King of Kings in a Heart filled with foul concupiscence?

IV.

IV.

I am in a ſtrait, O Lord, on both ſides, for if I abſent my ſelf from this Holy Table, I am diſobedient to my Saviour, who commands me to ſet forth his death till he ſhall come again; if I keep at a diſtance from the Fountain of Life; I renounce the Seals of the Covenant, and the pledges of thy Love; and if I come to it unworthily, I am affraid I may Eat and Drink my own Damnation, and draw upon my ſelf thy heavy Judgments; if thou Lord ſhouldſt mark iniquities, O Lord who ſhall ſtand, but there is forgiveneſs with thee, that thou mayeſt be feared, mercies and forgiveneſs are from the Lord our God; for we have rebelled againſt him. But where ſin hath abounded thy grace hath much more abounded, O Lord my whole truſt is in thee, as by thy goodneſs thou giveſt me thy bleſſing, ſo by thy wiſdom thou wilt inſtruct me how to receive them to Salvation.

A Prayer for *Monday* Evening on the Holy Sacrament.

O Lord, I take the boldneſs to approach unto thee, O receive me according to thy tender mercy; Baniſh from my mind all thoſe Earthly and Carnal thoughts which diſturb my Devotion, affect my Senſes with a Pious veneration, Give unto me ſuch Humility and Repentance, ſuch fear and reverence, as ſo high a Myſtery does require, I come not O Lord to excuſe, but accuſe my ſelf, I truſt not O Lord in my own Righteouſneſs

Righteousness neither have I *any merits to be puft up with, nor do* I *extol my self with the proud Pharisee.*

II.

But O Lord I *come to thee, as the poor Publican, with Eyes cast down, as being ashamed of my own unworthiness, and laying my hand on my breast, saying, Lord be merciful to me a* Sinner, I *come to thee with poor* Bartemeus *that* I *may receive my sight, who am blind and lame,* I *come as naked to thee, the Father of Compassion, as hungring and thirsting after Righteousness, to thee, O Lord, who art the bread of Life and the fountain of living Water, springing up from the Wells of eternal* Salvation.

III.

Thou didst O Lord accept of Mary Magdalens *tears, the faith of the Thief on the Cross, the Repentance of* St. Peter, *and the Prayers of the Poor Publican; accept now of this my humiliation, confirm my pardon, seal my Redemption, cleanse me from all my pollutions, support my weakness, & cover my nakedness, O send me not away empty, lest* I *faint by the way, but satisfie my* Soul *with the food of thy heavenly banquet; that thereby it may receive nourishment unto eternal Life.*

IV.

Grant O Lord that I may receive thee, with pure lips and a penitent heart, that thou dwelling in my heart by Faith, I *may find my self strengthned, comforted, and my heart inflam'd with the love of thee, then shall* I *prostrate my self before thee, and acknowledge*

ledge in the Assembly of thy Saints, alone who hast comforted me, and that there is Salvation in any besides thee.

V.

As thou prepareſt a Table in the midſt of mine Enemies, and filleſt up my Cup, and doſt anoint and waſh thy poor Gueſts; pour upon me I beſeech thee thy moſt fragant oyl, waſh not only my feet but alſo my hands and my head, that I may have part with thee, make me not only partaker of the Seals of thy Covenant, and of the pledges of thy love, but alſo that I may receive thy ſelf, withall the benefits of thy death and paſſion, let my preparation wich I now make be ſincere, and without lukewarmneſs that I may become a worthy receiver at thy holy Table; Our Father, *&c*

Meditations for *Tueſday* Morning on the Holy Sacrament.

THe true knowledge of the will of God, is the gracious manifeſtation of his goodneſs. He is good in the Graciouſneſs of his Promiſes, and upright in the truth of his performances; and this Grace and Truth, which is the Habitation of his Throne, is the Refuge of the Sinner, and the Sanctuary of the Penitent.

II.

I.

And where, O my Soul, canſt thou better taſte the goodneſs of the Lord, then in this bleſſed Euchariſt, the ſacred Feaſt of the Lords Goodneſs? And as his Goodneſs does invite thee. ſo let his uprightneſs encourage thee; for that faithful is he who hath promiſed, faithful to give according to his promiſe; healing for thy wounds, ſtrengthening for thy weakneſs, comfort for thy ſorrow, and will give that which is the Compendium of all Spiritual good things; peace of Conſcience and joy in the holy Ghoſt.

III.

Why art thou ſo heavy, O my Soul? And why art thou ſo caſt down within me? Is it becauſe thou haſt broken the Covenant of thy God, even the Covenant of Reconciliation, Seal'd thee by the Sacrament, and that thus by thy Sin thou art at enmity with thy Maker? Be it ſo, yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours? It is his own Law, Exod. 23.4. *If thou meet thine Enemies Ox, or his Aſs going aſtray, thou ſhalt ſurely bring it back to him again*; now God meets us Sinners, and all Sinners, as ſuch are his Enemies; he meets us ſtraying like the Beaſt without underſtand-

ing; and what? will he not bring us again u
to himself, the sole proprietary, by that fi
right of Creation, and that more firm right
Redemption.

IV.

Read his Commission, *Luke* 4. 18. He com
*to Preach the Gospel to the Poor, to heal t
broken hearted, to Preach deliverance to the Ca
tives, to recover sight to the Blind, and to set at
berty them that are bruised*, to this, to all this
he *Sealed of the Father*, John 6. 27. and that h
will do it, he seals unto us in this holy Sacra
ment; make haste my Soul, and approach to th
Throne of Grace in this blessed Ordinance, le
my accusing Conscience tell me, I am a Sinne
and therefore not worthy the knowledge
God, or the quicknings of his Grace, not wo
thy a Communion with Christ, a participatio
of his fulness, yet to this shall my afflicted So
reply, in the returns of Faith, that God ev
teaches Sinners in the way, so they be humbl
and penitent Sinners; and from hence know
that the Lord teacheth Sinners, even from hen
that he his both good and upright.

V.

Thus then does God give Grace to th
humble; to the humble not so properly sai
to be humbled, for humbled we may be, whe
pre

preſt down under the weight of puniſhment, but humble we cannot be leſs laid low in the Senſe of ſin, without this Senſe of ſin, we ſhall be as far from being humble, as from having Grace: But oh the lauguiſhings of my Soul under the weight of my ſin! My ſins are gone over my head; and are become a ſore burthen too heavy for me to bear; too heavy not only in their puniſhment and wrath, but even in their pollution and guilt.

VI.

If ſo, yet though humbled, be not dejected, O my Soul, but rather comfort, O comfort thy ſelf in this holy Sacrament of thy Jeſus, through Faith in the promiſes of his Grace, for that by how much the more thou art humbled for thy ſin, by ſo much the more do thoſe promiſes of Grace and Glory belong to thee in the Goſpel, which are peculiarly made of God in Chriſt, and by Chriſt conveyed unto us in this Sacrament.

VII.

And all thoſe who thus come unto Chriſt, in this Holy Ordinance, they ſhall find reſt to their Souls, and though we cannot keep the Covenant and Teſtimonies of our God in an Angelical purity, yet may we do it in an Evangelical ſincerity; though not in a full perfection; yet in a ſincere Endeavour of holy O-

bedience, that Mercy and Truth being met together, Righteousness and Peace may Kiss each other, even in him my blessed Mediator, will I trust, which hath wrought out my everlasting Salvation.

Tuesday *Morning*, *a Solliloquy on the Blessed Sacrament.*

I.

O *Lamb of God, that takes away the sins of th* Wo:ld, *grant me thy peace, and take not th* Holy Spirit *from me, grant that* I *may run the wa* of thy Commandments, *and keep them with* whole heart, *that being now called to thy holy Tabl* I *may become a worthy Receiver of thy precious Bod* and Blood, *which was offer'd up for me and for t* sins *of the whole World.*

II.

O Lord God, who art the wise disposer of things, *both spiritual and temporal, who livest* that light *unto which no mortal Eye can approac* and yet humblest *thy self so far, as to beh* me, *and all other thy unworthy Servants; more e* cially *thou hast engag'd thy self by promise, to d* nigh *unto, to dwell with, and to be in the midst* thy poor people, *when in sincerity of heart they* appear *before thee.*

III.

I therefore the unworthyeſt of all thy Servants, ſinful duſt and aſhes, a worm and no man, do here in all humility proſtrate my ſelf before thee; deſirous to have my thoughts and meditations fix'd upon thine omnipreſence, which beholdeſt me and all that is within me, even the intentions and diſpoſition of my heart in coming to thy holy Table; as alſo with a confidence of thy gracious preſence, that thou art with me to aſſiſt and enable me, in the performance of this thy holy Ordinance, that I may become a worthy Receiver of thy precious Body and Blood.

IV.

Lord, I confeſs I am unworthy to come before thee, to draw nigh unto thee, or to receive any favour from thee, and that becauſe of the rebellion of my Nature, I have juſt cauſe to cry out with the Leper, I am unclean, I am unclean. Unclean by Original Corruption, which like a Leproſie hath over-ſpread all the powers and faculties of my Soul, unclean by thoſe numberleſs number of actual tranſgreſſions, which throughout the whole courſe of my life I have committed againſt thee.

V.

I come unto thee, O God, at this time diſclaim

ing my own righteousnes, and abhoring my self for all my former wickednes, and only in the name, for the merits, and through the Mediation of my dear Redeemer Christ Jesus the righteous: Am I bold yet to implore thy mercy, to seek thy Face, to sue out a pardon from the guilt of my iniquity, to desire thee to be reconciled, and to be well pleased with me, O Lord do thou forget my sins, but let me remember them; do thou cast them behind thy back, but let me have them always before my Face; I must confess, O Lord, that thou maist glorifie thy self in my confusion, and I must needs acknowledge that in the severest of thy dispensations thou art righteous; but let my God rather glorifie himself in the remission of my sins, in the converting of my nature, and salvation of my Soul.

VI.

O thou Father of mercy have mercy upon me, and let all my iniquities be cast into the Sea, even into the red Sea, of my Saviours Blood, that so they may never rise up in judgment against me, O thou God of all Grace, send down thy Spirit of Grace into my heart, to sanctifie it to thy service; humble me for my sins past, and establish me against sin for the time to come, let me every day grow in Grace, that the house of Saul *may grow weaker and weaker, and the house of* David *stronger and stronger.*

O

VII.

O put thy fear into my heart, that I may never depart from thee, and do thou never leave me, that ſo I may walk on from ſtrength to ſtrength in this valley of Tears, until I appear before thee, O God; give me a ſanctified uſe of all thy diſpenſations towards me, that ſickneſs and health, croſſes and mercies, may ſerve as ſo many ſteps in that Ladder, that may carry me to Heaven, mind me of my latter End; and teach me ſo to live, that I may not fear to die, that when I die, I may be ſure to live; in the mean time, O Lord, aſſiſt my weakneſs, and ſtrengthen my Faith, that I may receive with comfort that heavenly Feaſt which thou haſt prepared for me and all that believe and call upon thy holy name, in whoſe bleſſed name and word, I conclude my weak and imperfect Prayers ſaying, Our Father, *&c.*

Meditations for Tueſday *Evening on the Holy Sacrament.*

I.

BY Means of this Divine Food, the Soul is united to Chriſt, and receives that ſtrength and vigour which continually ſets it forward in its Spiritual [illegible] Who can give worthy thanks for ſo great a Benefit? Who will not be altogether reſolved into Tears, when he ſees Almighty God united to him? the more we go about to conſider the excellency and virtues of this Sovereign Myſtery, the

more do we want words to expreſs it, and the more doth our underſtanding fail us.

II.

What pleaſant ſweetneſs, and delightful Savours of a good Life, doth the Soul of the juſt Man feel, when he receives the divine Sacrament, there is no other ſound heard at that time, but the Muſick of the Heart, which are vehement burſting out of holy deſires, and yielding of thanks, all tending to the praiſe of the ever bleſſed Inſtitutor; there the devout Soul, through the virtue of this moſt holy and bleſſed Sacrament, is altogether renewed, and repleniſhed with joy unſpeakable, and fully ſatisfied with thoſe good things, [which the richneſs of his Mercy hath found out, and doth beſtow upon all true penitents.

III.

Such are thy gifts, O ſweet Saviour, ſuch are the works and delights of thy Love, which thou art wont to communicate to thy Friends, by the means of this divine Sacrament: And this thou doſt to the end that we being filled with theſe heavenly delights, ſhould deſpiſe all vain and tranſitory pleaſures. Now what glory can be greater than this? What gift more precious? What benefit of more value, or what greater token of love; let all the works of

Nature

Nature keep ſilence; let all the works of Grace give place; for this is a work exceeding all works; and a ſingular Grace above all Graces; it is the burning Coal from the holy Alter to enkindle the Fire of the love of God in us; the means whereby to receive Grace; the pledge of everlaſting Felicity; and the treaſure of a Chriſtian Life.

IV.

Our Bleſſed Redeemer of the World intending to reſtore man unto his former dignity, and to raiſe him up by Grace, as he had faln by ſin; did ordain and leave, as his laſt Legacy, this moſt divine Sacrament of his Body, and Blood, whereby man might recover his loſt Eſtate, and be made partaker of the divine Nature; we have it expreſs'd in his own words, Joh. 6. 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me and* I *in him.*

Now when the time drew near that Chriſt ſhould be betrayed, and delivered up to death, he communeth with his Diſciples after this manner, Luk. 22. 15. I *have an earneſt deſire to Eat the Paſſover with you before* I *ſuffer*; having ſo ſaid, he took Bread and bleſſed it, in like manner he took the Cup in Conſecrating the Elements of Bread and Wine, his Prayers aſcended to Heaven, but his benefits remain with his Church here on Earth; the viſible Ele-

lements declare two things, the one that he was to offer up himself an oblation for the redemption of the whole world; the other that he would become unto the faithful, by his means, a divine sustenance for their Souls.

V.

Consider what great care our Saviour hath shewed towards us, in instituting this Sacrament; seeing nothing could be given more excellent, more dear; when he loved his, which were in the World, he loved them unto the end, he hath given us of his own Bread, and of his own Cup; nay, he hath given us his own Body as Bread, his own Blood as Wine for the nourishment of our Souls; had he bestowed this so great a gift on Saints and Angels, it had not been so wonderful; but bestowing it on poor Sinners, was love unspeakable! O what shall we render unto the Lord for all the benefits we have received at his hands, let us meditate on his Love, and pursue that holy resolution with the Prophet *David*, to take the Cup of Salvation, and call upon the name of the Lord.

VI.

Who is there now, that will neglect coming to this holy Table; nay neglect their own Salvation when they may purchase it at so easie

a rate, O Lord, if to obtain this benefit, thou hadſt ordain'd hard Faſts, long Pilgrimages, ſhedding of Blood, and other ſharp uſages; all theſe labours and afflictions ought worthily to have been ſuffer'd, to taſt even but once thy ſacred Body: but, O Love unheard of, that hadſt rather make the entrance eaſie and delectable, that I might the oftner receive this great benefit. O *Adam*, how much better is the condition of thy poſterity, than thine own was, which is now brought to paſs by the means of our loving and liberal Jeſus? thou wert driven out of Paradiſe; and that thou ſhouldſt not return thither to eat of the Tree of Life and live, one of the Cherubims armed with a fiery Sword was ſet by the righteous God to keep it.

VII.

We thy Children living in the Paradiſe of the holy Church, are not only driven away by an Angel, with a fiery Sword, but are invited of the Lord of Angels by the fire of his Love, to taſte often the fruit of the Tree of Life; yea to receive him, who hath given all ſtrength to it, and that giveth us a bleſſed and everlaſting life, for ſo he inviting us hath promis'd; *he which eateth of this Bread ſhall live for ever*, Joh. 6. 58.

A Solliloquy for *Tuesday* Evening.

I.

O thou only begotten Son *of Almighty God, great and wonderful are the benefits, O Lord, which I have received of thee, thou hast raised me from the mire and dust of the Earth, and hast created my Soul of nothing after thine own Image and likeness, and hast made it capable of thy glory; thou hast given me understanding, memory, will, free choice, with all my other Members, and Senses, to the end that with them I might know thee, and love thee: thou hast preserv'd me even while I was yet in my Mothers womb, thou hast patiently born with me a long time, after so many sins committed even until this present hour, whereas others have less offended than I, are now peradventure tormented in Hell fire.*

II.

Besides all this, it was thy pleasure to become man, and to be conversant among men for my sake: and for me, to be afflicted, punished, troubled, and covered all over with a bloody sweat, to be taken, bound, buffeted, and spit upon, to be dispised, blasphemed, reviled, and apparaled in mockery, with white and red garments: for my sake thou wast contented to be torn with whips, crown'd with thorns, smitten with a reed, and to have thine eyes cover-

covered with a Veil, to be condemn'd to death, and to be led to the place of Execution with that heavy cross upon thy shoulders, whereon thy blessed hands and feet were nailed, thou wast crucified between two Theives, and reputed amongst the wicked, thou hadst Vinegar and Gall given thee to drink, and in the end put to a most shameful and cruel death.

III.

In this manner, O Lord, with so many intollerable troubles, pains, and agonies hast thou redeemed me: but I am a most vile and wretched sinner, have shewed my self unthankful for all these benefits, and have so often by my sins crucified thee afresh; that without hearty contrition, humiliation, and repentance, I can expect nothing but thy wrath and damnation, I have loved vanity more than truth, and have esteem'd the Creature more than the Creator, it is high time; O Lord, that I should now begin to weep and bewail for those hainous sins I have committed against thee.

IV:

This sorrow and grief for my sins is the thing which thou hast so long look'd for at my hands, even from the time thou first gavest me life, thou hast often called me, and I have like the deaf adder stopped my Ear, and would not hearken to thee:

thou

thou haſt given me a long time to repent me of my ſins, and I have conſumed it in pride and vanity, the more I have been chaſtiſed and cheriſh'd by thee, the more hath mine heart been hardned: ſhewing my ſelf unthankful towards the one, and rebellious towards the other: But yet for all this, O Lord, ſince thou haſt ſuffered for my ſake ſo many things, and haſt commanded me never to deſpair, nor miſtruſt thy goodneſs: I therefore refer my ſelf wholly to thy mercy, and do beſeech thee, to grant me grace to amend my life, that from henceforth I may ſerve and pleaſe thee, in holineſs and newneſs of Life, and continually remain in thy grace and favour, world without end, Amen.

Meditations on Wedneſday *morning on the moſt holy Sacrament.*

CONſider after this what troubles our Saviour ſuffer'd in that doleful night; when the Soldiers had him in Cuſtody, mocked, and laughed him to ſcorn. *Luk.* 22. 63. and uſed as a means to paſs away their drowſineſs, to ſcoff, and jeſt at the Lord of Majeſty. Conſider, O my Soul, how thy ſweet Saviour is ſet here as a mark, to receive all the ſtrokes and buffets, their malice could invent. O cruel! and unquiet night! in which, O ſweet Saviour, thou tookeſt no reſt, nor thy adverſaries any repoſe, but accounted it even a paſtime and recreation to vex and torment thee.

The

II.

The night was ordain'd for this end, that all creatures ſhould therein take their reſt: and that the Senſes and Members that are wearied with toils and labours of the day, might be refreſh'd and releiv'd: but theſe wicked men uſe it now as a fit time to torment all thy Members and Senſes; ſtriking thy Body, afflicting thy Soul, binding thy Hands, buffeting thy Cheeks, and ſpitting in thy Face: that at ſuch time as all Members ſhould be at reſt, all thy Members were in great pain and anguiſh.

III.

Now let us Conſider the denial of Saint *Peter*, who was ſo familiar a friend of our Saviours, that he choſe him to ſee the glory of his transfiguration: yet not once but three ſeveral times, even in the very preſence of his Lord and Maſter ſweareth and forſweareth that he knows him not. O *Peter*, is he that ſtands by thee ſo wicked a man, that thou account'ſt it ſo vile a ſhame, only to have known him? Conſider that this is a Condemnation of him by thee, before he is Condemn'd by the High Prieſts: ſince by this denial, thou giv'ſt the whole World to underſtand, that he is ſuch a man, that even thou thy ſelf doſt account it a great

great reproach and dishonour to thee, ever to have known him.

IV.

Our Saviour hearing this denial, turned back and beheld *Peter*, and cast his Eyes on the lost Sheep with a look full of virtue, mystery and signification, *Peter* understood right well the voice and language of that look: And although the Crowing of the Cock was not able to awake his Spirits, yet was this able, as indeed it did; for the Eyes of our Saviour, do not only speak, but also work, as it plainly appears by the tears of St *Peter*, which though they gush'd from the Eyes of *Peter*, yet did they much more proceed from the look and Eyes of Christ.

V.

Wherefore when thou art at any time awak'd out of thy sinful Life, and dost with grief and sorrow call thy sins to remembrance, wherein thou hast offended Almighty God, think with thy self, that the merciful Eyes of Christ looks upon thee: The Cock had already Crowed, but *Peter* remembred not himself, because our Saviour had not as yet look'd on him, but when Christ look'd upon him, then he remembred himself, and repented, and bewailed his offences; for the Eyes of Christ do open ours, and awake

awake such as are a sleep. Lord, let my Eyes then be for ever open, that I may behold those heavenly gifts which thou hast prepared for all those who love and fear thee.

VI.

O then receive me a poor sinner at thy holy Table this most holy Medicine, cures all the Wounds of Sin: This quickening flesh overcometh all mortal sin: This is the most holy Seal of divine Promises, which we may shew before Gods Judgment Seat; having this pledge we may glory, and be secure of eternal Life: if Christs Body and Blood be exhibited unto us, assuredly all other Benefits by that most holy Body, and most blessed Blood, are prepared for us; how then can he that hath given us greater things deny us the less? *He that hath given his Son to us, how shall he not give all other things with him?* Rom. 8. 32. Let the Spouse therefore be glad and rejoyce for the time is at hand when she shall be called to the *Marriage Supper?* Rev. 19. 7. Let her put on precious Apparel, let her put on her *Wedding Garment*, Mat. 22. 12. That she be not found Naked; this Garment is the Bridegrooms Righteousness, which we put on in our Baptism; but our Righteousness is so far from being a Wedding Garment, that it is nothing but filthy Rags, O let us endeavour to cast them off, and not bring them with us to this great Solemnity.

A Litany of Confession of Sins to Almighty God before the holy Sacrament.

O Lord, I have committed many grievous sins against thee: I have not piously frequented thy house with that filial fear, and holy reverence which becometh thy Child, but have too often sinfully absented it; so that mine attendance upon thee in thy Service of the day hath been formal, my Devotion hypocritical, and my Expectation of a blessing deceitful.

Lord be merciful to me a sinner.

All the faculties of my Soul, all the Members of my Body, which thou hast giv'n me for thy Service, and ought to have been instruments of holiness, I have daily made weapons of iniquity; mine understanding, which should daily have delighted in thee, and thy law, hath been daily busied in the search of sin: mine affections, which I should have wholly fixt upon thee, the highest, holiest, and most happy object, in whom is all sufficiency, have been foolishly and falsly bestowed on the emptiness, and vanity of the Creature; in which I have found nothing else but shortness, and uncertainty, falshood and flattery, weariness and misery.

Lord be merciful to me a sinner.

I have not wisely, nor timely considered that the grace of repentance is thy heavenly Gift, and ought to be early begg'd of thee by Prayers and Tears; but have sinfully imagin'd it in mine own power to repent when I would; when I have been neither sure of time to ask or it, of hope to obtain it, grace to receive it, or of mercy to enjoy it.

Lord be merciful to me a sinner.

I have not only turned thy grace into wantonness, but even the choicest of thy gifts bestowed on me into wickedness, by being spiritually proud of my endowments, so that while I have pharisaically seemed in mine own eyes to be much better than others, I have in thy sight been far worse, and have thereby lost the blessed presence of thy holy Spirit, who resisteth the proud and giveth grace to the humble

Lord be merciful to me a sinner.

I have not daily and duly (as I ought) examined my Soul by each particular of thy Commandments, that so my Conscience might be throughly convinced of my sins, and I thereby (with holy fear) might heartily bewail them, utterly forsake them, perfectly hate them, and (together with thy Justice) condemn my self for them; but have only looked on them with a carnal eye, as common spectacles of mans misery, and proper objects of thy Mercy: from whence it is, that I have not died

unto

unto sin daily (as I ought:) that this my sorrowing for sin hath been but superficial, my hope of thy pardon deceitful, and even my very mortification to sin, exceeding sinful.

Lord be merciful to me a sinner.

I have readily remembred that there is no condemnation to those which are in Christ Jesus; but sinfully forgotten that it is to those only which walk not after the flesh, but after the Spirit: Thus have I wretchedly put off the punishment of sin, from the guilt of it, and am thereby become guilty of thy double punishment; that for the committing of Evil, and this for denying thee (in Christ) to be the rewarder only of good.

Lord be merciful to me a sinner

I have willingly believed, that it is the blood of God which cleanseth me from all iniquity; and that if I believe in thee, although I were dead, yet shall I live, and that if I live, and believe in thee, I shall never die: But I have wilfully forgotten, that by my daily sinning, I have daily trampled on thy precious Blood, and am therefore dead while I live; and may therefore justly fear, that (without mercy) I must live in endless torments when I am dead.

Lord be merciful to me a sinner.

I have sometimes promised the general amendment

mendment of my own evil ways, by my thorough Mortification to Sin, and Sanctification to Righteouſneſs, in my more frequent Watchings, Faſtings, Prayings, holy Strivings againſt my Corruptions, and holy hungrings for thy heavenly Graces; but all theſe to my Souls grief, were ſoon forgotten by me, and my ſinful affections inſtead of drawing nearer to thee, alienated every day more and more from thee.

Lord be merciful to me a ſinner.

I have miſſed many happy opportunities of going to thy holy Table, under the falſe pretences of unfitneſs to receive, want of Charity to forgive, and of Faith to believe; whereas theſe ſinful wants (which have all proceeded from my want of Grace) ought much rather to have been graciouſly repair'd with earneſt Prayers, and truly repented of with daily tears.

Lord be merciful to me a ſinner.

I have not ſo freely, and ſo fully forgiven, and forgotten thoſe injuries which man hath offered unto me; as I ought to have done, but have too often come unto thy holy Table with reproach in my Mouth, and Malice in my heart: Thus, O Lord, have I had ſinfully to do with Malice, that ſtood in ſo great need of Mercy; and by refuſing to forgive my Brother upon Earth, may juſtly fear

to

to be denied forgiveneſs by thee in heaven.

Lord be merciful to me a ſinner.

From theſe my ſinful inconſiderations, undue preparations, ungracious abſentings, and more ungodly frequentings of thy bleſſed Table, have proceeded theſe my declinings in grace, and decayings in goodneſs, ſo that without thy rich mercy unto me in Chriſt (whoſe precious blood thou haſt ſpilt for me) and by this thy bleſſed Seal confirm'd unto me, I may juſtly fear I have receiued unworthily, and thereby eaten and drank unto my ſelf mine own damnation.

Lord be merciful to me a ſinner.

A Prayer (after Confeſſion of ſins) to Almighty God.

I.

ALmighty God, I have ſinned and I deſire to repent: I am heavy laden with the burthen of my ſins, and can find none on earth to releive me; to thee therefore, O thou father of mercies, and God of all conſolations, who inviteſt weary Souls to come unto thee, and eaſieſt them when they are come, do I apply my ſelf for mercy and forgiveneſs. O thou bleſſed fountain of eternal good, who haſt freely given me thine only Son to dye for me, and in him thy ſelf to be for ever reconciled to me; who deſireſt not the death of me a miſerable ſinner,

ner, but rather that I ſhould repent and live, have mercy upon me, O thou bleſſed Shepherd of my Soul, who aimeſt to ſeek and to ſave thoſe that were loſt, that findeſt all whom thou ſeekeſt, and looſeth none of thoſe whom thou haſt found; have mercy upon me. O thou ſacred and for ever bleſſed ſpirit, who viſiteſt and cheriſheſt the drooping Souls of thine Elect, aſſiſt and comfort me: Lord ſave me or I periſh, Lord help me or I faint. Lord ſeek me or I am loſt for ever.

II.

With all humility of Soul I humbly acknowledg, that I have too long ſinfully depended on the vain ſhadows and deceitful ſhews of mine own imperfect holineſs; and have too ſinfully neglected the improvements of thy heavenly graces, whereby I have too long deluded my own Soul with hopes of my heavenly aſſurance; and have then thought my ſelf to be ſpiritually rich, when in thy ſight I have been wretchedly poor, ſinfully blind, wilfully naked, diſtreſſedly miſerable.

III.

Lord open thou mine eyes by thy precious Eye-ſalve of thy Sacred Word, that I may clearly ſee the ſadneſs of my own condition, in theſe my ſad miſtakes, by this the great deceit of my own deluding heart; enrich

my

my poverty with the gifts and graces of thy holy Spirit, cover my nakedness with the precious robes of Christs righteousness, swallow up this my great misery, in thine endless mercy; of carnal, make me spiritual, increase thy graces daily in me, and for thy mercy sake remove all vain pretences of a false assurance from me; give me that sincerity of heart in thy service, that constant holiness, and gracious perseverance, that makes my Calling and Election sure.

IV.

O thou glorious and for ever blessed Spirit! who eternally enjoyest blissedness in the sweetness and fulness of thy self, and yet most graciously communicatest happiness to us thy sinful Creatures, that we might thereby spiritually know thee, love thee, serve thee, and eternally enjoy thee; vouchsafe me, I humbly beseech thee, the blessed presence of thy holy Spirit, that I may thereby become wholly spiritual, that I may no longer live after the flesh which leadeth to destruction, but daily more and more mortifie the deeds of the flesh by the Spirit, that I may thereby joyfully attain unto life everlasting.

V.

Suffer me not, O Lord, any longer to delude my ſelf with the ſhews and ſhadows of devotion; but ſo guide me with the bleſſed motions of thy holy Spirit, that I may dye truly and daily unto ſin, and live hourly unto righteouſneſs. Lord thou ſeeſt all my deſires, and my groanings are not hid from thee; O! grant me this mercy, and take from me what thou wilt; even life it ſelf without thee is bitterneſs unto me; and unglew my heart from the World, and fix it only upon thee and thy ſervice; that ſo I may ſpiritually rejoyce in thee, be graciouſly accepted of thee, and ever bleſſed with thee. Amen.

Meditations for Wedneſday *Evening, a preparation to the Holy* Sacrament.

I.

AFter all theſe injuries. Conſider what Scourgings and Whipping our Saviour ſuffered at the Pillar, for when the Judge perceived, that he was not able to pacifie the furious rage of thoſe his moſt cruel Enemies, he determined to puniſh our Saviour with ſuch a ſevere kind of puniſhment, as might ſuffice to ſatisfie the malicious out-rage of ſuch cruel hearts, that they being content

therewith, ſhould ceaſe, and ſeek no more after his Death.

II.

This was one of the greateſt and moſt wonderful ſights that was ſeen in the World, who would ever have thought that laſhes ſhould have been laid on the ſhoulders of the Almighty? The Prophet *David* ſaith, the place of thy habitation (O Lord) is moſt High, and that there ſhall no Evil approach near thy Tabernacle, if the Bleſſed Angels, fill'd the Air with high Lauds and Praiſes, upon the Day of his Nativity, when as yet they had only ſeen him in ſwadling Cloaths, and in the Manger where he was laid, what did they think, when they ſaw him ſo maliciouſly and cruelly handled.

III.

Whither, O Son of God, whither hath thy humility deſcended? Whither hath thy Charity, Pity, Love and Compaſſion Extended? For I have done wickedly, and thou art puniſhed; I have Committed the Offence, and thou art chaſtened with Revenge, the Tree carried me to unlawful Deſire, and perfect Charity led thee to the Tree of thy Croſs. teach me, O Lord, to mortifie my worldly Affections, and all Vices, that Reign in this mortal

mortal Body, O pour into my Wounds the Oyl of thy Goodneſs, that I may come with that health unto thy holy Table, as becomes a worthy receiver. Let nothing be ſweet, I pray thee unto me without thee, let all other things be vile and of no account, but troubleſome unto me, which is contrary to thy good will and pleaſure, let tears be my bread day and night, let thy law be better unto me, than millions of gold and ſilver, and let it be delightful unto me, to walk in the ways of thy Commandments unto the end.

IV.

As there is no greater incentive of divine wrath than ſin, ſo there is not any greater obſtructive of devout Prayer, in removing that wrath, than impenitence; impenitence clogs, yea clips the wing of devotion, ſo that it cannot mount aloft, it cannot reach the throne of grace, and of this *David* himſelf gives us his profeſſion, from his experience, ſaying, Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me*; look how far our lives are from Gods precepts, to obey them; ſo far are Gods Ears from hearkning to our Prayers, (ſaith *Tertul.*) the perſon then muſt be excepted before the petition, and ſo a ſincere penitent, is the beſt ſuppliant; for that our Lord Jeſus

Christ being the Priest that offers, and the Al-
tar that sanctifies all our services, there can b
no acceptation, without his mediation; an
sure I am, he will not be our Advocate, unle
he be our Lord, he will not be our Priest, unle
he be our King; he will not present God ou
Prayers, unless we present him our persons
and whom faith and repentance consecrate
through the Spirit, him grace and mercy a
ceps through Christ.

V.

In this Blessed Sacrament; here we have a
unmoveable Center to rest on; God our Po
tion, Christ our fullness, an object larger tha
the Heavens. Oh that our Faith were no
suitable to its object! the firmness of our tru
to the fulness of our God, our Jesus! had t
Widow of Sarepta prepared more Vessels, s
had receiv'd more Oyl; and that we recei
less, in the supplies of grace, and bounties
love, from God and Christ; it is because w
are straightned in our Faith, not God or Chri
straightned in his bounty; we less capable
receive, not he less willing or able to give, t
Widows Vessels are all filled, and here ea
humble Soul shall be repleniſhed, according
the Measure of their Capacity.

VI.

Not according to the riches of Chriſts fulneſs; who as the Sea can fill the veſſels, though never ſo large; and therefore where the meaſure is but little, there the veſſels are but ſmall. Enlarge we then the thirſting deſires of our Soul, that the Fountain of Chriſts fulneſs, here ſet open in this Ordinance may ſatisfie and fill them; here behold the promiſes of life ſealed, here feel the riches of grace Communicated, and here ſee the earneſt of Salvation and Glory Confirmed, O then let us haſten to theſe wells of Salvation, for in them we ſhall find eternal life, while we are here we ſhall find reſt to our Bodies and Souls, but in the life to come joy everlaſting.

A Prayer for *Wedneſday* Evening preparatory to the Holy Sacrament.

I.

TO thee, O thou bleſſed Center of my Soul, mine inward and mine outward Conſolation, my bleſſed quietneſs, and richeſt reſt with all humility of Soul and proſtration of Spirit, do I apply my ſelf for mercy and forgiveneſs; Lord pardon (in the Blood of Chriſt) all my offences; and for the time to come, with

draw my heart from worldly vanities, and fix it wholly upon thee and thy Kingdom; that so I may sincerely love thee, joyfully delight in thee, and be both now and ever happy with thee.

II.

O God most Holy, O Lord most Righteous, O Father most Merciful, who in thy tender bowels of compassion towards me, hast freely given me thine only Son to perform that in mercy for me, which thou in justice requirest of me; look not upon me, I meekly beseech thee, as I am in my self, in my frailties of sinful nature, but graciously behold me in the beauties and perfections of thy blessed Son; Lord give me that holy hungring and thirstings after thee, that my longings may be earnest for thee, let thy holy Table be delightful to me, and sweeter than all outward enjoyments, that I may truly love it, and joyfully possess thy Heavenly comforts by it.

III.

Almighty God, who so perfectly hatest sin, that thou hast most severely punished it in thine only and beloved Son, *whom thou freely gavest, not only to dye for sin, but also to condemn it, and to call sinners to repentance for it: have mercy upon me, I humbly beseech thee, thy vile, sinful, and most unworthy servant: Who have not only foolishly, and sinfully imagined that*

that thou wouldſt cheriſh that in me, which thou haſt ſo ſharply puniſhed in my Saviour, but alſo wickedly divided thee in thine own eſſence, and there by my ſelf from thee in the looſing of thy gracious preſence: have pity upon me, and releaſe me from theſe miſty Fogs of ſin and ignorance, and lead me by thy bleſſed light of grace to thoſe thy bleſſed paths, which lead to glory.

IV.

Lord I have ſinned, and I deſire to repent; I tremble at the greatneſs of my ſin, and humbly beg thy pardon for it in the richneſs of thy mercy; O let thy ſweet ſaving, and preventing grace, make this my humiliation, effectual unto me: O let me no longer vainly think the guilt only of ſin to be mine, and the puniſhment my Saviours; but let me faithfully believe, that untill by thy grace, I am made truly conformable to him, I have no part nor portion in him; but am yet in my ſins, and thereby liable to to thy ſoreſt puniſhments. Lord, give me a ſaving Faith to believe in him, a ſanctified life to be a true follower of him, and a Bleſſed Death to live for ever with him. Amen.

Meditations for thursday Morning, on the Holy Sacrament.

AFfliction is the proper object of Compassion, misery the proper object of mercy: and therefore we read how *Pilate*, willingly to release *Jesus*, he brings him forth having his back furrowed with the Whips, his Head harrowed with the Thorns, and his derisive purple stain'd, yea, drencht with blood; and presents him thus ghastly a spectacle to the *Jews*, with an *Ecce homo*, *behold the man*, supposing so sad a sight would have moved malice to mercy, and envy it self to Compassion, now what *Pilate* did to the *Jews*, with Christ, Christ in a fit resemblance and apt allusion does with the *penitent* to his Father; he brings him forth in the Court of Conscience, having his heart wounded with sorrow, his Spirit broken in Contrition and his Soul fainting in Languishments of repentance, and presents him so sad a spectacle to the Father with an *Ecce homo*, *behold the man*.

II.

Behold the man, once so lofty in his pride, now so lowly in his penitence; once so hardned in his rebellion, now so humbled in his contrition; once so obstinate a *Sinner*, now so

ſo pittiful a *Penitent*, and oh! whilſt this *man of ſorrow* mourns in affliction, how does the *Father of mercies* melt in Compaſſion? when the wounded ſinner is preſented by the wounded Son, and the penitents tears cry aloud with the Mediators Blood, how muſt the Fathers compaſſion needs melt into ſins remiſſion.

III.

This affliction and pain, is either that of the penitent ſinner, or that of the devout Saint, that of the penitent ſinner, who having withdrawn himſelf from the World, and retired into the ſecret cloſet of his conſcience, how does he with *Hezekiah*, even overturn the Annals of his life in the bitterneſs of his Soul? and after a ſtrict ſurvey, having faithfully obſerved the ſins which he hath committed, and the ſeveral circumſtances by which they are aggravated, he then ſumms them up into a Catalogue, which is no ſooner in his eye, but ſorrow is in his heart, endeavouring to blot out thoſe letters of guilt with his tears of repentance, through faith in the Blood of Chriſt.

IV.

And whilſt he ſets his ſins in order before him, oh how does a ſecret affrightment chill

his blood, and make his heart to tremble, in apprehenſion of their loathſom filth and dreadful curſe! yea, in beholding himſelf under the heavy ſentence of the Laws condemnation, oh how; is he wholly encompaſſed with terror, and amazment! when he looks within him, oh the terrors of an accuſing conſcience, and a killing guilt! when he looks without him, oh the horror of a deſerved death, and a tormenting Hell! when he looks above him, oh the dread of an offended Majeſty, and an avenging Judge! oh whither then ſhall this poor penitent fly for ſuccour? where, oh where, ſhall his affrighted, and afflicted ſoul ſeek for ſhelter? where, but at the Croſs of his Redeemer.

V.

And when Chriſt, ſo full of pity, ſo full of love, when he beholds the humble ſuppliant, and ſincere penitent, in the loweſt depths of his humiliation, pouring out his complaint at the foot of his Croſs; when he hears his mournful ſighs, his painful groans, the earneſt meſſengers of his afflicted ſoul, it is then as impoſſible for Chriſt, to forget the paſſions of ſorrow which he ſuffered, as not to compaſſionate this poor penitent for whom he ſuffered; he who ſtopped not his ears at the *Jews* blaſphemies, will certainly not ſtop his ear at the penitents complaints, he that turned

turned not away his face from his enemies buffetings, will not turn away his Eyes from the ſuppliants tears, though the Devil hath bereav'd the ſinner of his purity, yet can he not deprive his Saviour of his pity, Chriſt doth not, Chriſt cannot ſo remember the ſins that man hath committed, that he forgets the ſoul which himſelf hath purchaſt; his eye, and nothing elſe indeed can do it, but his eye of mercy, that looks through the guilt of ſin, to behold the ſorrow of the ſinner, and that affliction moves his compaſſion.

VI.

The ſorrow of affliction, and pain in the penitent becomes deſtructive of ſin, through the power of faith in the blood of Chriſt; for that, God will be *ſanctified in all them that come nigh unto him*; and therefore he being a conſuming fire in the fury of his vengeance; when we humble our ſelves before him, tho with the deepeſt of afflictions, unleſs it be by faith in Jeſus Chriſt, as the Mediator, God will be a juſt Judge to condemn, rather than a merciful Father to forgive, for it is not our tears without Chriſts blood, not our ſorrows without his ſufferings, not our affliction without his paſſion, that can quench the fire of Gods wrath, ſatisfie the ſeverity of Gods Juſtice, and move the tenderneſs of his mercy, when therefore acted by love, and ſtrengthned

ned by faith, we pour out our complaints unto our God, in a sincere repentance, our affliction and pain shall become the proper object of his divine mercy.

A Prayer for Thursday Morning preparatory to the Holy Sacrament.

O *Lord who wert led for me, as a Lamb to the slaughter: and as a sheep before the shearer is dumb, so thou opened'st not thy mouth, thou did'st good to thy Enemies, and pray'dst earnestly for thy persecutors, O plant in my heart gentleness, patience and meekness, that I may not be transported with the violent passion of anger, disordered by peevishness, or thoughts of revenge, but patiently bear all crosses, and with charity may return blessing for cursing, keeping peace with all men, and loving my Neighbour as my self, and thee more than my self, and more than all the World, I may at last come into the regions of peace and Eternal Charity where thou livest, who lovest all men and wouldest have none to perish but all men to be saved through thee, O most merciful Saviour and Redeemer.*

II.

O thou who sittest between the Cherubims, and whose throne is in the highest Heavens, purge me from all filthiness of the flesh and spirit, that

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I may perfectly love thee, and worthily magnifie thy holy Name all the dayes of my life. For thou art gracious and full of Compassion, and giveſt meat unto them that fear thee, and drink from the wells of Eternal Salvation, thou prepareſt a table for us, and anointeſt our heads with thy heavenly Unction, and our Cup runneth over, let thy precious blood which was ſhed for me, and the water which guſhed from thy ſide, waſh me clean, that I may with a pure heart, and a clean ſoul come to Eat of that beſt Sacrifice, the Lamb ſlain from the beginning of the World.

III.

O Lord in the wonders of this holy Sacrament, thou giveſt thy ſelf to be the food of our ſouls in the faith of thy word, in the bleſſings and graces of thy holy ſpirit; perform that in me thy unworthy Servant, which thou haſt prepared and effected in thy Son, enkindle in my heart a bright devotion, Extinguiſh all the fires of Hell, pardon all my ſins, and fill me with thy holy ſpirit, that by obedience and love, I may adore and honour thee all the days of my life.

IV.

Thou haſt opened unto me the fountains of thy mercy, and haſt invited all penitent ſinners to come and receive pardon, the oppreſſed to be eaſ-

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ed, and the ſorrowful to be comforted, admit me O Lord to this great celebration of thy loving kindneſs, that I may be comforted in all my griefs; healed of all the wounds of my Soul, and the bruiſes of my Spirit, and finiſh my Journey through this valley of Tears, unto my portion of thy Heavenly Kingdom, Amen.

Meditations for Thurſday Evening on the moſt Holy Sacrament.

O Lord, thou not only art good and gracious, but thou wilt alſo be ſo acknowledged, ſo declar'd; yea, as ſuch worſhipped and adored; that thy name then be not diſhonoured, let me though a ſinner be accepted; pardon mine iniquity, that it may not be ſaid, thou ever rejectedſt a poor penitent, and thereby looſe the glory of thy name, whoſe *name is merciful, Exods* 34. 5,6. a merciful clemency is a royal virtue, and honourable in every Sovereign Majeſty; thou then, O Lord, *who art the King of Glory Pſalm* 24. 7, 8. make this thy Holy Sacrament to be the Broad-Seal to my pardon, and this for thy Names ſake, even for thy mercy ſake.

II.

I plead not, Lord, my merits, who am *leſs than the leaſt of thy mercies,* and as I look not

not upon my merit, do thou not look upon my demerit; as I do not view my worthineſs, do not thou view my unworthineſs; but be merciful unto my ſin; of which, I cannot ſay as Lot *of* Zoar, *is it not a little one?* no, it is great, for that it is againſt thee ſo great a God, and ſo good to me; great, for that my place, my office, my calling is great, the Sun, the higher it is, the leſs it ſeems, but my ſins, the higher I am, the greater they are, even in thine, and others eyes.

III.

My knowledge of thee, and thy ways is great, I knew thy will, and did it not, my conſcience checked me, and yet I obeyed not, thy Spirit moved me, and yet I yielded not, the number of my ſins is numberleſs, thoſe I know and confeſs, are few in compariſon of what are unknown and hidden from me. Wherefore, O Lord! hide not thy great mercy from me, who hide not my great ſins from thee; and the greater is the guilt of my ſin, the greater ſhall be the glory of thy mercy to pardon it; let it be the glory of thy mercy then to paſs by my offences, ſo ſhall the greatneſs of my ſins make the glory of thy mercies more conſpicuous, for that *where ſin hath abounded, there grace doth much more abound. Rom.* 5. 20.

IV.

IV.

And thus, though I went againſt mine own knowledge in ſinning, yet do not thou Lord, gô againſt thine own nature in puniſhing, who haſt promiſed, if *we believe and repent*, 1 *Cor.* 10. 12. thou wilt forgive; and now, as my ſins teach them *that ſtand to take heed leaſt they fall*, ſo let thy pardon of my ſins, teach them that are fall'n, upon their repentance, not to doubt of thy mercy and forgiveneſs; which mercy and forgiveneſs do thou ſeal unto my Soul, and to each humble penitent, through *Jeſus Chriſt*, in a return of peace unto our conſciences by this Bleſſed Sacrament.

A Prayer for Thurſday Evening on the moſt Holy Sacrament.

O *Moſt bleſſed Fountain of Eternal love! who haſt tender bowels of Compaſſions, and multitudes of rich mercies, for all thoſe ſinful Souls that cry to thee for mercy and forgiveneſs; forgive the ſinful failings, wilful Errors, and moſt dangerous miſtakes; of my wretched life paſt; and grant me that true repentance for the time to come, which may truly convert me unto thee.*

II.

II.

Lord, where Sin *hath abounded, there let thy grace abound much more; Let my degrees of* Sin, *be truly answered with my degrees of sorrow; my measure of pollution, with my measure of Sanctification. Lord hear my Prayer, and let my cry come un'o thee, for thy Names sake, for thy promise sake, for thy blessed* Son *Christ Jesus sake,* Amen.

III.

O most sacred and for ever blessed being, who hast therefore Commanded me to be holy, that I might be happy; look not upon me I meekly beseech thee, as I am in my self, in the deceitfulness of my own heart, falsshood of mine own wayes; but in the Righteousness of Christ, in whom alone thou canst not but be well pleased. Lord open my sinful Eyes, that I may see the folly of my great mistakes; unvail the faces of my close Corruptions, that I may thereby see the foulness and deformity of Sin, *and apprehend the greatness of thy wrath against it; that so I may truly and timely repent, and gain thy gracious pardon for it.*

IV.

Search me throughly, O Lord, and try me, that

that none of those false ways of wickedness may hereafter be found in me; that so my heart may be clean, my Conscience pure, my Conversation upright, my life Holy, and my death happy, be merciful to me thy frail and sinful Creature, we have daily been so far from abstaining from the least appearance of it, that I have daily ran with greediness into it, and hourly studied vain Excuses for it.

V.

Grant dear Lord, for thy mercy sake, that these my daily diminutions of Sin, may now daily increase in me the Augmentations of sorrow; that so I may truly and heartily bewail mine offences, thou may'st graciously forgive them, and (by thy grace assisting) I may perfectly abhor them: grant this dear Father for thy mercy sake in him who died for Sin, and had no Sin in him. Amen.

Meditations for Fryday Morning on the Holy Sacrament.

HIs Guards are strong, his Fence is sure, *whose Salvation is Christ*, which Salvation is Communicated to us in the promises of grace, exhibited in the Ministry of the word, and more plentifully conveyed, yea more effectually confirmed in the Ministration of the Sacraments. Now to spoil us of the treasure,

ſure, to rob us of the comfort of this Salvation, is Satan's grand deſign in his temptations unto ſin, and his ſuggeſtions of diſtruſt; for by theſe he labours to withdraw us from our God, and deprive us of Communion with Chriſt, who is our love and our life.

II.

But when the bird is mounted on the wing, it is ſafe from the Fowlers net; and the ſoul raiſed in Communion with Chriſt is preſerv'd from Satan's ſnare: and if through infirmity the ſoul flag and fall to the Earth, and ſo become intangled in carnal and worldly affections; yet keeping the eye fixt upon Chriſt, looking to him in his ordinances to receive the quickning power of his grace; though corrupt affections may intangle, yet ſhall they not inthral the ſoul; which becomes reſtored by the Power of Chriſts Spirit, a Spirit of life and liberty, a Spirit of grace and holineſs, delivering from the Power of Satan, and from the Dominion of ſin.

III.

Who art thou then, O thou afflicted ſoul, who in thy ſpiritual deſertions walkeſt in darkneſs clouded with ſorrows? oh in the greateſt dejections lift up thine eyes unto the Lord, that when the riſing Sun appears thou

mayeſt

mayeſt ſee his refreſhing light; and how ever now by reaſon of thy preſent anguiſh, thou canſt not ſerve God in alacrity of performance, yet do it in ſincerity of obedience; and this, this will be a cranny to convey ſome beams of light, even in the loweſt dungeon of thy ſpiritual diſtreſs.

IV:

Pſal. 27. 14. *Wait upon the Lord*, having the eye of faith ſtill towards him; and ſo ſhall comforts be redoubled, in a life recovered; and thy difficulties of obtaining, ſhall the more ſweeten thy delights of injoying, even of injoying *God and Chriſt* in the refreſhing comforts of the Spirit, conveyed and Confirmed in his Bleſſed Sacrament, in which Bleſſed Sacrament eſpecially, let thine eyes be ſtill towards the Lord, in his merits, in his grace, in his benefits, in his love; let him have thy fixed heart, and thine intent eye, yea, let him have thy whole man, for to this end it is, that he here gives thee his whole ſelf.

A Prayer for Fryday Morning of confeſſion of ſins to God before the Holy Sacrament.

O *Moſt holy Lord God, I thy unworthy ſervant do here proſtrate my ſelf before thee, in all humility, acknowledging and confeſſing my mani-*

manifold ſins and wickedneſs; my whole life has abounded with actual tranſgreſſions, againſt every one of thy Commandments. I have O Lord lived in contempt of thy providence, committing Idolatry with thy Creatures, taking thy glorious name in vain, prophaning thy moſt holy Sabbath. I have not regarded my ſuperiors, as I ought to do, I have envied my brethren, defiled my ſoul with unchaſt deſires, laboured to be rich by unlawful means. I have ſlandered my Neighbour, and have coveted after his wealth. I have heard thy word O Lord, but have not believed it. I have known thy word, but have not practiſed it, I have come into thy houſe without reverence, and approached to thy holy Table without repentance, I have practiſed many ſins without remorſe, and when I read thy ſacred Scriptures, it is not ſweet to me as the Honey Combe, but my delight is more in ungodlineſs, prophaneneſs and atheiſm.

II.

I have by gluttony and drunkenneſs pampered my body, I am guilty of pride in my apparel, I am negligent in my calling, by miſpending my time, I have uſed vain diſcourſes at my Table, and have ſinned out of meaſure againſt all thoſe means of grace which thou haſt been pleaſed to afford me from time to time. I have wandering eyes, wanton luſts, and ambitious mind, and covetous deſires, which have no bounds nor limits

I have lascivious ears, unsavory speeches, and censorious reproaches [Here name thy particular sins.] *I am still adding sin unto sin, and transgression unto transgression,* * *and am altogether unfaithful in my life, and forgetful of my death, and of the day of Judgment.*

III.

My abusing of thy mercies, and despising of thy judgments, is testified against me, yet O Lord, I am not ashamed, nor confess my self guilty, but still run on in a course of sinning against the motions of thy holy Spirit, and the checks of my own conscience; and have refused thy calls, and my own purposes and vows of amendment, O what shall I say, or how shall I open my mouth, O thou that art the preserver of all men! I know that the wages of sin is death, but thy gift O God is eternal life, through Jesus Christ our Lord; O enter not into judgment with thy servant, O Lord, for in thy sight is no flesh righteous. Be merciful O Lord, be merciful unto my sins for they are great, out of thy abundant mercy forgive me all that is past, and be gracious unto me in preventing sins to come.

IV.

Correct me O Lord, but with mercy, not in thy Judgment, for then shall I be consumed and brought to nothing, destroy in me O Lord the cursed

curſed works of the Devil, increaſe in me dayly the gifts of thy Spirit, *fit me for that calling in which thou haſt, or wilt place me, and make me to refer the ſtrength of my body, the gifts of my mind, and whatſoever grace thou haſt already, or wilt hereafter beſtow upon me, to the glory of thy holy name, and the eternal ſalvation of my own Soul; and Lord grant that the remainder of the time which I ſhall live in this preſent evil World, that my converſation may be in Heaven, and that whether I eat or drink, or whatſoever I do elſe, I may hear always this voice ſounding in my ears; ariſe you dead and come to judgment: many other things, O Lord, I have to beg that my ignorance knoweth not how to ask, or my forgetfulneſs does not remember, but accept O Lord, this my humble confeſſion unto thee at this time, and whatever elſe thou knoweſt needful for me, ſupply it with the merits of thy dear* Son, *my only Lord and* Saviour. Amen.

Our Father, &c.

A Prayer after Confeſſion.

O *Almighty God whoſe nature and property is always to have mercy and to forgive, receive theſe my humble petitions made unto thee at this time, and though I be tyed and bound by the chains of my ſins, yet let the pittifulneſs of thy great mercy looſe them, through Jeſus Chriſt my only Lord and* Saviour. Amen.

A Prayer for Faith.

O Almighty God, whose nature is above our reach, and whose secret operations no humane reason can conceive! give me that faith without which no man can know thee, and without which no soul can please thee, Lord I believe, but to believe unto righteousness, O God, increase my Faith. Concerning the great Sacrament of thy precious body and blood, I believe that in the same night that thou O Lord Jesus wast betrayed, thou didst give to thy Disciples Bread and Wine, which thou didst call thy Body and Blood, with a charge to eat and drink, and do the same in remembrance of thee; for as thou wast upon thy departure, thou wouldest leave them and me a sign of thy Body, a figure of thy Blood, and a memorial of thy bitter Death and bloody Passion, lest I should forget thee, who wast ready to lay down thy life for me, who am the worst and vilest of sinners.

II.

Therefore I take these Elements of Bread and Wine, for holy signs of thy Body and Blood, believing, that though they remain after the Consecration, in their substance both Bread and Wine, yet they are more than common Bread and Wine, being made by prayer and thy holy word, the figures of thy Flesh and Blood; which in the

the action and uſe of the Sacrament are really and effectually taken by the faithful: So though I feel and taſt Bread and Wine, yet by the eye of Faith I eat thy Body and drink thy Blood, in remembrance that thou didſt die for me, and for all mankind.

III.

O then let the operation of thy bleſſed Spirit apply to my Soul, the merits of thy Death and Paſſion; and O Lord I beſeech thee, let me live and die in this faith, and never be aſhamed to confeſs thy holy name, who hath ſuffered ſuch an ignominious Death for my redemption; O let my Soul live, and it ſhall praiſe thee, and magnifie thy all glorious name; thou haſt ſaid that he that eateth thy Fleſh and drinketh thy Blood hath eternal life, and thou wilt raiſe him up at the laſt day; O Lord, I beſeech thee confirm my faith, and grant that it fail not, either concerning this or any other point of holy myſteries, for thine alone ſake my only Savieur and Redeemer: Amen.

Our Father, &c.

Meditations for Fryday Evening on the Holy Sacrament.

GOD alone, who is the author of our life, is likewiſe the object of our truſt, and being the Fountain and fulneſs of all our com-

fort and ſtrength, all our grace and holineſs, all our glory and happineſs. Wherefore, O my God, I truſt in thee, as a Creator to ſuſtain me, as a Lord to govern me, as a guide to direct me, as a rock to defend me, and as a Father to ſuccour me; all which relations thou haſt taken upon thee, in a merciful regard to my weakneſs and wants, that thou mighteſt the more manifeſtly declare thy goodneſs and love; which goodneſs and love, now ſeal unto my ſoul, by a Communion with thee in the Lord Jeſus.

II.

And the beſt way to ſtrengthen our truſt in God, is by renewing our reſignation, and when can we more ſeaſonably do it than at our receiving the Bleſſed Sacrament? in which we have exhibited the fulneſs of Chriſts merits, as the propitiatory Sacrament, and atonement for our Souls, by whom we have acceſs unto the Father, to receive a bleſſing of pardon, and peace, of life and ſalvation from him, do we then with all humble devotion make this ſincere reſignation at the Table of the Lord, even offer and preſent unto God from our hearts, as we profeſs with our tongues, offer and preſent our ſelves our Souls and Bodies, as a reaſonable, Holy, and lively ſacrifice unto him, caſting our ſelves upon him, in the mercy and truth of his promiſe,

miſe, in the wiſdome and power of his providence.

III.

And upon this total reſignation, he ſeals us this aſſurance, that he will exerciſe thoſe his properties, imploy thoſe his attributes for our comfort and protection, for our ſupport and ſalvation; and this, beyond what our wits can deſign, our wiſhes can deſire, or our thoughts can conceive; and let not any penitent, though a languiſhing Soul, be diſcouraged from this Holy Sacrament of the Euchariſt, there to renew his reſignation and ſtrengthen his truſt.

IV.

And here this treaſury is open; in this Bleſſed Sacrament, come and receive of this mercy of thy God, diſpenſed by the bountiful hand of thy Jeſus, who with that mercy gives his merits, his benefits, his ſpirit, his whole fulneſs even himſelf, wherefore rouſe up thy Soul to receive the bounty of thy God, and of thy Saviour; with an humble, a thankful, and a devout heart; not forgetting the price of Chriſt gave for thee to redeem thee from the ſlavery of Sin, and Satan

A Prayer for Fryday Evening on the most Holy Sacrament.

BLeſſed for ever be thy holy Name, O thou God of Infinite Compaſſions, who art both truth and holineſs it ſelf in thine Eſſence; and therefore ſtrictly requireſt truth and ſincerity in the hearts of thy Children, and holineſs and righteouſneſs in their lives and Converſation; look not upon theſe ſinful failings of my Corrupt heart; but graciouſly behold me in the righteouſneſs of Chriſt: forgive me my many ſinful Compliances with nature, abberations from grace, and deviations from goodneſs, which have cauſed theſe my ſinful Errors; which might thereby deprive me of preſent grace, and hopes of future Bleſſedneſs.

II.

Lord, ſuffer me not any longer thus wretchedly to delude mine own Soul, but make me truly ſuch as thou wouldeſt have me to be, a zealous and ſincere Chriſtian; that ſo my Spirit which (for thoſe my Sins) thou haſt much broken by afflictions, may much more abundantly rejoyce in thee by heavenly Conſolations. Lord accept of theſe my ſinful deſires, and let my loſs of tears repair my loſs of truth; and loſs of time in thy ſervice, aſſiſt my weakneſs, accept my willingneſs: forgive me my ſinfulneſs, cheriſh the bleſſed

motions

motions of thy holy Spirit daily in me, and for thy mercy ſake, remove the danger of my own Corruption from me.

III.

O Lord, to thy glory and my own deſerved ſhame, I willingly confeſs that I am moſt impure and ſinful, even in the very beſt of all my holy performances; I therefore humbly beg of thee, that as thou haſt graciouſly afforded me the light of thy ſacred word, to diſcover me unto my ſelf, ſo thou wilt alſo give unto me, the Sword of thy holy Spirit, to deliver me from my ſelf: deliver me from the evil man (O Lord) even from the cloſe Corruptions, and ſecret Abominations of mine own evil and corrupt heart. Lord pardon and paſs by the many ſecret and unknown Errors of my ſinful life paſt, and graciouſly prevent the failings of that to come.

IV.

Make me truly and ſincerely holy, and to imbrace it, neither for fear of puniſhment, nor hope of reward; but purely for thy ſake, who art holineſs it ſelf: O let me never think my ſelf holy enough, but preſs ſtill forward in thy holy Race, until at laſt I have attained unto that full meaſure of holineſs; which (by thy gracious acceptation of it in Chriſt) will end in endleſs happineſs, bleſs theſe my holy deſires with hap-

by performances; for his ſake whoſe perfect Righteouſneſs, thou both graciouſly accepteſt for me, and willingly imputeſt to me. Amen.

Meditations for Saturday Morning on the Holy Sacrament.

NOw to keep the Soul in an even temper, we muſt obſerve theſe following directions; firſt, for the beſt ordering our lives, as to the ſafety and peace of our Souls; be the more fervent, the more importunate in your Prayers, when your luſts are moſt eager and vehement in their deſires, for this we have St. *Pauls* example for our imitation, when he proportions the vehemency of his devotion to the violence of his temptation; and by how much the *meſſenger of* Satan, 2 *Cor.* 12. 9. Doth the more furiouſly reiterate his buffetings, the more zealouſly doth he renew his Prayers; and at length he receives this comfortable anſwer, to his ſorrowful complaint, *my grace is ſufficient for thee*; ſufficient to cure thy wound, and to pardon thy guilt; ſufficient to ſtrengthen thy weakneſs, and to perfect thy deliverance.

II.

Secondly, entertain we no parley, no treaty with our luſts, have no commerce or company with them; ſilence their ſuggeſtions,

or

or if they will needs be ſuggeſting, give them not the ear, leſt they make that the paſſage to the heart, we betray our ſelves to ſin, whenſoever we treat with our luſts; conference with them, is the way to be enſnared by them, we muſt flie ſin as a Serpent; not let in the head, leſt it draw in its body; not yield to the firſt motion, leſt we be engaged in its full Commiſſion.

III.

Thirdly; ſet we up the law of ſpirit and life in our hearts; *Rom.* 8. 2. and by how much the law of ſin will be ſtirring in our thoughts, by ſo much the more let this royal law of Chriſts Spirit, and life bear ſway in our ſouls, and to that end, eſpecially now in the ſolemnity of the Bleſſed Euchariſt, renew we our purpoſes, our vows, our Covenants; renew we our ſelf denyal, our total reſignation, thereby to obtain a further quickning in grace, a further ſtrengthning of the inward Man, and all by a nearer Communion of Chriſt in his fulneſs, thus this Holy Sacrament ſhall ſeal unto our hearts the comfort of this aſſurance, that he will never leave us nor forſake us.

IV.

Let us offer up to God, the *Sacrifice of a*

broken heart and a contrite ſpirit; which ſorrow of contrition, muſt be like that of one *Mourning for the dead*, a funeral ſorrow, the deepeſt of Mournings; like that of one Mourning for her only Son, the ſaddeſt of Funerals, and for our ſins deep humiliation is moſt neceſſary, whereby we confeſs the guilt of our ſins, bewail the bitterneſs of diſtreſs, deprecating Gods wrath, and imploring his mercy, for a full, and free pardon of our ſins.

A Prayer for Saturday Morning on the Holy Sacrament.

O Thou bleſſed Fountain of Eternal ſweetneſs, who art infinitely ſweeter to my weary ſoul, than all earthly enjoyments, in whoſe preſence is the fulneſs of joy, and at whoſe right hand are pleaſures for ever more! forgive thee follies and infirmities of me thy ſinful ſervant, who have fooliſhly preferred theſe tranſitory drops of inſufficient joys, which have been weariſome and burthenſome unto me, to thoſe thy Rivers of Eternal pleaſures, in which thy Bleſſed Saints do ſweetly bathe their happy Souls, where everlaſting joy is on their heads, and thine Eternal comforts in their hearts.

II.

Lord open mine eyes now at laſt, that I may clearly

clearly see the vanity of the Creature, and the fulness, sweetness, and all-sufficiency of Christ; withdraw mine affections from the World, and fix them wholly upon thee and thy Kingdom: Lord sanctifie my heart, to believe that there is no true sweetness but in goodness; and that there can be no true goodness in that pleasure, which is not subordinate to this sweetness, which alone is in thee my Lord and Saviour, the comfort of all Earthly Comforts, and Heavenly Consolations.

III.

Almighty God, when I look upon thee out of Christ, as thou art in thy self, I can there see nothing else, but destruction to my body, and amazement to my soul: in thine essence, light inaccessible, unto which no mortal eye can approach; in thine attributes terrour unutterable, from which no Creature can escape; thy wisdom trying my corrupt heart, and searching my sinful veins; thy Justice most severe, fearful in the pronunciation, dreadful in the Execution; thy truth admitting no alteration, no judgment pronounced by thee, but most precisely fulfilled: yet such, O Lord, hath the folly of my false heart been, that I have sinfully depended on thy mercy, in Christ, without either faith to receive thee, hope to enjoy thee, or love to delight in thee.

IV.

Lord, whither wilt thou ſuffer me to ſtray from thee? How long, Lord, wilt thou leave me in this ſleep of ſin? Lord, ſeek me thy ſtray ſheep, or I am loſt for ever; open my ſinful eyes, that I ſleep not in death; make me wiſely to remember that then only there is mercy with thee, when thou art truly feared, grant therefore dear Father for thy mercy ſake, that I may no longer dally with my precious ſoul, by this my ſecurity in ſin; but ſo rely upon thy mercy, as to have a filial fear of thy Juſtice; and from ſecurity in ſin, good Lord deliver me. Amen.

Meditations for Saturday Evening on the moſt Holy Sacrament.

O Thou great Creator of Heaven and Earth, I am aſhamed of my ſelf, to ſee in what a poſture I am in at this preſent, I am caſt down, when I look into my ſelf, and make inquiry into my own unworthineſs, I cannot but behold my own vileneſs and baſeneſs; but thou O Lord doſt receive ſinners, elſe how dare I approach to thy Holy Table, thou art he that ſayeſt, come unto me all ye that are weary and heavy laden, and that the whole have no need of a Phyſician but they that are ſick; O Lord I am weary and heavy laden and come unto thee for eaſe

and

and refreſhment; I am ſick of ſin, be thou my Phyſician and my Medicine; I am wounded, hungry and weak, be thou my ſoveraign balſome, nouriſhment and ſtrength; I am ſorrowful; poor and fooliſh, be thou my comfort, enrich me and enlighten me; I am full of droſs, unclean and dead, do thou refine me, purifie me, and quicken me with thy Heavenly grace unto ſalvation.

II.

O that I were now with an humble heart at the Holy Table of my Lord, there are all mercies conveyed and ſealed, all graces are confirmed and exerciſed, there repentance is employed and quickned, faith is actuated and ſtrengthned, devotion and charity enflamed and kindled, peace and concord is eſtabliſhed; there is the univerſal medicine for all our diſeaſes, and an ark of ſafety againſt all dangers; there, O my Soul thou mayeſt by the eye of faith behold thy crucified Lord and Saviour, ſhedding his moſt precions Blood upon the Croſs for thy ſins, and burning with an unſpeakable deſire of thy ſalvation. There thou mayeſt look upon him whom thy ſins have pierced, and on him whom thou doſt ſtill crucifie afreſh by thy ſins dayly and hourly. In the ſufferings of thy Saviour; O my ſoul, thou mayeſt ſee as in a glaſs thy own vileneſs and deformities, thy

thy Saviours being mocked, ſcorned and contemned, diſcovers thy evil ſpeaking, lying and ſlandering; his bleſſed Face being beſmeared with ſpittle, remembers thee of all thy unclean luſts and filthy communications; that bleſſed Mouth which was guilty of no deceit, was embittered with gall and vinegar, which ſhould mind thee of thy luxury and drunkenneſs, his being ſcourged, of thy ſtubbornneſs and diſobedience.

III.

O my Soul, doſt thou not wonder, that the King of glory, ſhould wear a Crown of thorns, and for his Majeſtical Robes, a little linnen for to cover his nakedneſs, and thou to be guilty of pride and vain glory, and affected with the pomps and vanities of this wicked World? The Crown of Thorns which was platted on his Head, with that rage and indignation, ſhould put thee in mind of the immoderate cares of the World, with the ſharp and piercing vexations iſſuing thence, which eat up the conſolation of the heart, and all true ſincere devotion of the ſpirit; O let ſcorns for thy ſake be my glory, and injuries and affronts my Crown; lift up I pray thee upon thy Croſs my miſerable Soul, which lies groveling on the ground, out of this vale of miſery; O that thou would'ſt purge and thoroughly heal me with thy moſt precious

Blood;

Blood; let thy wounds be a ſalve for my ſinful ſoul, and by thy ſtripes let her be healed of all her diſtempers; let all thy pains grief and ſorrows, captivity, humiliation and croſs, deliver me from Hell, and purchaſe for me thoſe joys and pleaſures at thy right hand for ever, and thy Death my life for evermore. *Amen.*

A Prayer for Charity

O *Eternal God, thou haſt ſaid that without charity we are nothing, give me, O Lord, I beſeech thee that Chriſtian love and perfect charity, that I may love thee O Lord my God, with all my heart, with all my mind, with all my ſoul and with all my ſtrength, doing always in ſincerity that which is pleaſing in thy ſight, not returning evil for evil, or railing for railing, but loving my Neighbour as my ſelf, and being ready at all times to aſſiſt him in time of need, adminiſtring to him according to his ſeveral neceſſities; that at the laſt and great day, I may give an account of my Steward-ſhip, with joy and not with grief; grant this O Lord, for thy Son Jeſus Chriſt his ſake.* Amen.

Our Father, &c.

A Prayer for Saturday Evening on the moſt Holy Sacrament.

O Almighty God, I beſeech thee to ſeal unto me the pardon of all my ſins, and to grant all thoſe petitions, which I have asked in thy Sons name, and let me now conſider how tranſitory are all things, how wicked is the World, how impure is the fleſh, and how my ſelf am deceitful; grant that ſo I looſe my affections from all ſuch unworthy objects here below, and then let me know, how Eternal is thy nature, how permanent is thy glory, and how infinite is thy love, bring me, O bring me to morrow to thy royal feaſt with the badge of love; and with the wedding garment, ſo ſhall I be a welcome gueſt unto thee, that eating thy fleſh, and drinking thy Blood, I ſhall for ever dwell in thee my glorious Creator, and thou in me thy bleſſed Creature.

Our Father, &c.

The grace of our Lord Jeſus Chriſt, and the love of God the Father, with the ſweet and comfortable fellowſhip of God's Holy and Bleſſed Spirit, bleſs, preſerve, conſerve and keep me this night, and all the days of my life, at the hour of death, and in the day of Judgment. *Amen.*

Sixthly, how to receive it worthily.

The Morning thou art to receive after thy usual devotions, breath forth this Meditation.

Sundays Meditation.

WIsdom hath killed her beasts, mingled her wine, and furnisht her Table; Man's folly wrought his fall by a bit, and wisdom repairs it by a feast; a fruit did corrupt us, and flesh and blood do preserve us, a Lamb is slain for the Goat, the just for the unjust; the Son of God for the Children of Men; and is this day offered as meat for the life of many? I will go to that feast, to eat of that bread, and drink of that wine which is mingled for me, the fruit of the vine with the blood of Gods Lamb; O then good Lord, let me be found in that purity, thou desirest in them, that approach thine Altar; wash thou my feet, and cleanse my heart, that I may be clean, and have part with thee for ever. *Amen.*

A Prayer for Sunday Morning before thou goest to Church.

O Lord prepare my heart to Prayer.

O *Most glorious Lord God, behold a miserable and wretched sinner is now approaching*

to

to thy most holy Table, to feast my soul upon thy precious Body and Blood, at the primitive eating, thou said, the day that thou eatest thou shalt surely dye, but here in the day which I eat I shall surely live. Joh. 6. *O Lord, I esteem my self unworthy of the least crum that falls from thy Table, must the Childrens bread be given unto dogs, must such a vile wretch as I sit at thy Holy Table, who am laden with sin and overpressed with iniquity? But I come O Lord to ease my self of sin, and to cast off the burden of iniquity, and to bury them all at the foot of thy Cross; I come O Lord to be purged throughly from my iniquity, and to be sorry for my sins, which are without number, but not more than my dear Saviours blood can expiate!*

II.

O thou brightest Morning Star, arise now with healing in thy wings, and say unto my soul I am thy salvation; O do thou now arise and let thy Enemies be sattered, which are my lusts and vile affections, and let them that hate thee flee before thee which is the Devil, envy, hatred, malice and all uncharitableness, make clean my heart O my Redeemer, and pull down every strong hold and bulwark, which opposes thy heavenly will, and make me a fit guest at thy Holy Table, to receive thee with a pure heart, and strengthen me that I may have such a lively faith to pass through the vale, and confidently look

into

into the holy of holies, this I beg for thy alone ſake, my only Saviour and Redeemer. Amen.

When thou art at Church before divine ſervice begins; upon thy knees uſe theſe ejaculations.

1. *This is the day which the Lord hath made, I will be joyful and glad in it.*

2. *He hath redeemed my ſoul from death, my eyes from tears, and my feet from falling.*

3. *Thou ſhalt prepare a Table before me againſt them that trouble me; thou haſt anointed my head with Oyl, my Cup ſhall be full.*

4. *But ſurely thy loving kindneſs and mercy will follow me all the days of my Life, and I ſhall dwell in the houſe of the Lord for ever.*

5. *I will waſh my hands in innocency O Lord, and ſo will I go to thine Altar.*

6. *That I may ſhew the voice of thankſgiving, and tell of all thy wondrous works.*

7. *Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.*

8. *O ſhut not up my ſoul with the ſinners, nor my life with the Blood thirſty.*

9. *My foot ſtandeth right, I will praiſe the Lord in the great congregation.*

A Meditation to be used at the Lords Table, when there are many Communicants.

O What a Heavenly sight is this, to behold such an assembly of Christians meeting with one accord, at this great mystery! how joyful a thing it is for brethren to dwell together in unity, and to worship the Almighty in spirit, and in Truth! I feel my heat is more raised, and my devotion kindled by their zeal, and all lukewarmness is passed away, my spirits are refresht and have taken new life, by seeing such an appearance in the House of God.

II.

This is the perfection of Religion, to seek Gods Face while he may be found, and to call upon him while he is near, which none of us can do too often, to have him in remembrance, who so oft remembred us; here we receive spiritual things, and taste and see how good the Lord is, which food, O Lord, I beseech thee let me never want, but give it me as my dayly bread, for Jesus Christ his sake my only Saviour and Redeemer. *Amen.*

A Prayer before the Sacrament.

O Dear Saviour, how excellent is thy goodneſs and loving kindneſs to me and to all thy Creatures! thou art pleaſed O Lord, to vouchſafe me this opportunity in the waiting upon thee in thy ſolemn Ordinance, where thou doſt communicate unto me thy precious Body and Blood, and doſt give me that intereſt in thee and peace which the World cannot give, nor none can take away; this is that treaſure which moths cannot corrupt, nor thieves break through and ſteal.

II.

O then, where my treaſure is let my heart be there alſo; away fond World and all the vanities thereof, for the God of holineſs hath touched my heart, I do now purpoſe to return from my evil ways, and as long as I live to renew thoſe purpoſes daily; O then dear Lord, fit me I beſeech thee for thy ſelf, that I may receive with that joy and ſpiritual comfort this thy body that was broken, and thy precious Blood which was ſhed for me, whereby I may partake of all the benefits of thy bitter Death and Paſſion, and become one with thee, in receiving all that either my ſoul doth need or deſire, for thy alone ſake my only Saviour and Redeemer. Amen.

When the Miniſter is ſaying the Offertory, uſe this Meditation at thy offering thy Alms.

O Almighty God, what I offer is but what thou lenteſt me here for a time, and what I now give to my poor Bretbren, thou haſt promiſed to repay it, but I have received more at thy all merciful hands, than my heart and tongue can ever expreſs; O that I could have given ten thouſand Talents, inſtead of this poor mite, my charity thou haſt no need of, but for as much as I have done it to my poor Brethren (whoſe ſouls thou haſt redeemed with thy moſt precious Blood,) thou owneſt it to be done to thy ſelf; O what can I give thee O Lord, or render unto thee for all the Earthly comforts and benefits I have received from thee: I can give thee nothing but what is thy own, and no Earthly thing can bear proportion with thy Majeſty; therefore in all humility I reſign my ſoul up into thy hands, who art my faithful Creator, and who ſent thy Son to ſave me a loſt ſinner, to whom be all praiſe honour and glory, now and for ever. *Amen.*

Then ſay after the Miniſter, the Prayer for the whole ſtate of Chriſt's Church militant here on Earth, and be very attentive to the exhortation which follows, beginning with theſe words. *Dearly beloved in the Lord.*

Then hearken diligently to the invitation, and

and when the Miniſter expreſſes theſe words, *draw near with faith, and take this Holy Sacrament*, then uſe theſe Ejaculations.

1. *I am unworthy O Lord, to appear before thee.*

2. *But thou art able to ſave them to the uttermoſt that come unto thee, and doth live for ever to make interceſſion with God the Father for us.*

3. *No Man cometh unto thee except the Father draw him, and thou wilt raiſe him up at the laſt day.*

4. *O have compaſſion upon my penitent ſoul, who draws near to thy throne of grace, that I may obtain mercy and find grace to help me in time of need.*

Then joyn with all your heart with the Miniſter in the general confeſſion, abſolution, and ſentences, lifting up your heart unto the Lord, bleſſing and praiſing his holy name in theſe Ejaculations.

1. *The Lord is on my ſide, I will not fear what man can do unto me.*

2. *It is better to truſt in the Lord, than to put any confidence in man.*

3. *The Lord is my ſtrength and my ſong, and is become my ſalvation.*

4. *I ſhall not die but live, and declare the works of the Lord.*

5. *This the gate of the Lord, the righteous ſhall enter into it.*

6. Thou

6. *Thou art my God and I will thank thee, thou art my God and I will praiſe thee.*

7. *I will lift up my heart and my hands unto thee, O thou that dwelleſt in the Heavens.*

8. *My help ſtandeth in the name of the Lord, which hath made Heaven and Earth.*

9. *The Lord hath done great things for me, whereof I rejoyce.*

10. *Therefore with Angels and Archangels, and with all the company of Heaven, I will laud and glorifie thy glorious name, evermore praiſing thee, ſaying, holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy glory, Glory be to thee O Lord moſt high.* Amen.

Then joyn with the Miniſter in the addreſs which begins thus: *We do not preſume to come to this thy Holy Table, O merciful Lord, &c.*

At the time of the Conſecration, fix your eye upon the Elements, and at the actions of the Miniſters in ordering the Bread and Wine, we ought joyfully and thankfully to meditate after this manner.

O Who can but admire and wonder, that the Son of God ſhould become food to the Souls of Men, and to humble himſelf ſo low as to be repreſented by bread, which is the poor mans food, though neceſſary for the rich, it is the ſtaff of our life, and ſignifies

fies that body of thine, which thou gaveſt for the life of the World; thou haſt by thy holy Myſtery made this Bread and Wine ſpiritual food, as well as temporal: O Lord, I beſeech thee let the operation of it be ſuch as to ſtrengthen my ſoul, that it may withſtand all temptations whatſoever, and evermore ſerve thee in ſpirit and in truth. *Amen.*

When the Miniſter breaks the Bread, and pours out the Wine, uſe theſe Meditations.

O Holy Jeſus, thy Bleſſed Body was torn with Nails upon the Croſs, and thy precious Blood was inhumanely ſpilt by the Crucifiers; but I an unworthy Wretch, by my manifold ſins have occaſioned more torments to thee; they Crucified thee but once, but I crucifie thee dayly, they Crucified thee becauſe they knew thee not, but I have known thee, what thou art in thy ſelf, the Lord of glory, and what thou art to me, a moſt tender and Merciful Father, and yet I have ſtill continued to Crucifie thee afreſh: O do thou work in me, firſt a great ſorrow for my ſins paſt, and then a great hatred, and a firm reſolution againſt them for the time to come.

When the Miniſter receives in both kinds himſelf, ſay,

1. *Thou that heareſt Prayers, unto thee ſhall all fleſh come.*

2. *Bleſ-*

2. *Bleſſed is the Man whom thou chooſeſt and receiveſt unto thee, he ſhall dwell in thy Court, and ſhall be ſatisfied with the pleaſures of thy holy Temple.*

3. *Thou ſhalt guide me with thy council, and after that receive me with glory.*

4. *The Lord hear thee in the day of trouble, the name of the God of* Jacob *defend thee.*

5. *Send thee help from the Sanctuary, and ſtrengthen thee out of* Sion.

6. *The Lord remember all thy offerings, and accept this thy Sacrifice.*

7. *Grant thee thy hearts deſire, and fulfill all thy mind; the Lord perform all thy petitions, which thou haſt made at this time, both for thy ſelf, for us, and for all perſons.*

8. *Bleſſed be the Lord God of* Iſrael, *World without end.* Amen.

When the Miniſter is drawing near thee with the Elements, ſay.

I adore thee, O moſt righteous Redeemer, that thou art pleaſed to convey unto my ſoul thy precious Body and Blood, with all the benefits of thy Death and Paſſion; I am not worthy O Lord to receive thee, but let thy Holy and Bleſſed Spirit, *with all his purities, prepare for thee a lodging in my Soul, where thou mayeſt unite me to thy ſelf for ever.* Amen.

Ejaculations before the Bread

This is that Bread which came down from Hea-

Heaven, whoſoever eateth ſhall never hunger. Thou dealeſt thy bread to thoſe which hunger after righteouſneſs; O feed my fainting ſoul with this bread of life.

O ſtrengthen my heart and hand by a lively faith, and open my mouth with fervent deſires, that I may eat, not for bodily ſuſtenance, but for ſpiritual relief, and the refreſhment of my ſoul.

O let my ſoul feel the ſpiritual efficacy of thy grace, that I may not eat unworthily, or to my condemnation. O Lord, I beſeech thee inable and direct me by thy holy and bleſſed ſpirit, to receive it worthily. *Amen.*

When the Miniſter gives the holy bread ſay ſoftly with him.

The Body of our Lord Jeſus Chriſt which was given for me, preſerve my body and ſoul unto everlaſting life.

Here take the bread with reverence then proceed. I take and eat this in remembrance that Chriſt died for me, and will feed on him in my heart with faith and thanks-giving. *Then anſwer audibly.* Amen.

After the bread ſay.

I give thee hearty thanks, O Lord moſt Holy, that thou haſt refreſhed my ſoul at this time, by my feeding upon thy Body which was broken for me; If I had lived innocently, and had kept all thy Commandments, yet could I have had no proportion of merit, to ſo tranſcendent a mercy; but ſince I have ſo

loved ſin, and added tranſgreſſion to tranſgreſſion, thy mercy is ſo glorious and infinite, that I ſtand amazed at the conſideration of its immenſity; O let me not throw off this Wedding Garment, or ſtain it with pollution of deadly ſin, but let me be wholly united to thee, being transformed, according to thy holy will and life, who liveſt and reigneſt for ever. *Amen.*

Or this.

O Bleſſed Jeſus, ſanctifie this bread to me, that it may be to my Soul the ſtaff of ſtrength, whereby I may vanquiſh and overcome all the aſſaults of the Devil, the World and the Fleſh, and continue thy faithful Souldier and Servant to my lifes end. *Amen.*

Ejaculations before the Cup.

1. The Lord himſelf is the portion of my Inheritance and of my Cup, thou ſhalt maintain my lot.

2. The lot is fallen unto me, in a fair ground, yea I have a goodly heritage.

3. I have ſet God always before me, for he is on my right hand, therefore I ſhall not fall.

4. Gracious is the Lord and righteous, yea our God is merciful.

5. What reward ſhall I give unto the Lord for all the benefits he hath done unto me?

6. I will receive the Cup of Salvation, and call upon the name of the Lord.

7. I will walk before the Lord in the Land of the living.

When thou receiveſt the Cup ſay after the Miniſter ſoftly.

The Blood of my Lord Jeſus Chriſt which was ſhed for me, preſerve my body and ſoul unto everlaſting life; I drink this in remembrance that Chriſt's Blood was ſhed for me, and am thankful. *Amen.*

After the Cup, ſay.

O how delightful is this Cup to me Bleſſed Jeſus, which was ſo heavy to thee, it was thy Agonies and Bloody ſweat, thy bitter Death and Paſſion, which afforded me this Cup of chearfulneſs; thou didſt find it bitter, when thou waſt appeaſing an angry Father, but thou haſt ſweetned it by a reconciliation, and haſt wrought out my Redemption and Salvation.

Or this.

I praiſe thee, I bleſs thee, I glorifie thee, O Lord moſt Holy, that thou haſt at this time ſo refreſhed my ſoul, and filled me with holy deſires; O let thy tender mercy always keep me in this happy temper, that I may never err, nor ſtray from thy Commandments, but keep firm that Covenant, which thou haſt ſealed with thy moſt precious Blood for my redemption, and direct me O Lord, and guide me ſo here, that I may be a fit member for thy Heavenly Kingdom hereafter. *Amen.*

Whilſt others are Communicating ſay.

I.

Bleſs the Lord O my ſoul, and all that is within me bleſs his holy name. What greater gift O Lord, couldſt thou beſtow upon me, than to give me thy Body for meat, thy Blood for drink, and to lay down thy life for the price of my redemption? What greater mercy than that thou ſhouldeſt now enter into me, and dwell with me, as thou haſt promiſed?

II.

I yield thee humble and hearty thanks moſt Merciful Father, and deſire to magnifie thy name for ever, for the Holy Death and bitter Paſſion of thy Son, and that great Redemption thou haſt wrought for me in him, and haſt heaped upon me, from time to time thy unſpeakable favours and loving kindneſſes, in feeding me at this time, with the ſpiritual food of the Body and Blood of thy Son Jeſus Chriſt, my only Lord and Saviour. *Amen.*

III.

O Eternal God, who vouchſafeſt to ſend thine only begotten Son into the World for my redemption, and to deliver him up even unto death; in remembrance whereof, until his ſecond coming, he hath commanded me to eat his Body, and drink his Blood, to the end, (by Faith) I ſhould be united and knit unto his Body, and being waſhed from all my ſins, lead a new life, vouchſafe I humbly

bly beſeech thee for his ſake, to indue me with thy holy Spirit unto my lives end. *Amen.*

IV.

O Almighty God, grant I may caſt away all the works of darkneſs, and walk in the true light of thy Holy Goſpel: Vouchſafe me O Lord, an unfeigned deſire in being a partaker of this thy Holy Inſtituion, and that I may lead my Life according to thy Heavenly will in all things, keeping my Body undefiled, as a fit receptacle for ſo Heavenly Food, that my ſoul may enjoy the benefit of the Myſtery thereof, by Faith according to thy Heavenly Providence, through Jeſus Chriſt my Lord and Saviour. *Amen.*

A Prayer for all the Communicants that are preſent.

O *Let us now all magnifie the name of the Lord, from the riſing of the Sun to the ſetting of the ſame. Bleſſed are they who dwell in thy houſe, O Lord, and are fed, though it be but with the Crums that fall from thy Table. We have all now taſted and ſeen how gracious the Lord is, for he hath heard our Prayers and granted our requeſts, and redeemed us from the ſlavery of ſin and death. O that we might never depart from thee, but be unwearied in thy ſervice; let not our ſtedfaſtneſs which is now fixed, paſs away as the Morning Cloud, or our Devotions fly away as a ſhadow which hath no continuance; but arm us, O good Lord, againſt all manner of ſin, that we may all ſay with the Kingly Prophet, I have*

ſworn, and am ſtedfaſtly purpoſed to keep thy righteous Judgments. Direct and guide us O Lord with thy Holy Spirit, *thy All-ſeeing eye, and thy Heavenly hand, that though we walk through the valley of the ſhadow of death, we may fear no evil, for thou art with us.* Amen.

Meditations out of the Pſalms.

O praiſe the Lord with me, and let us Magnifie his name together.

I ſought the Lord, and he heard me: yea, he delivered me out of all my fears.

O fear the Lord ye that be his Saints: for they that fear him do lack nothing.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto all them that are of a contrite heart: and will ſave ſuch as be of an humble Spirit.

Great are the troubles of the righteous: but the Lord delivereth him out of all.

He hath not dealt with us after our ſin, nor rewarded us according to our iniquities.

For he knoweth whereof we are made, he remembreth we are but duſt.

The Lord delivereth the ſouls of his ſervants; and all they that put their truſt in him ſhall not be deſtitute.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Concluding Prayer.

I Thank thee, O thou great Creator, that thou haſt at this time given me ſuch a ſupply of thy Grace whereby I may come to thy Eternal Glory, thou haſt now entertained me at thy Holy Table, and received me with that fatherly affection, by ſpeaking peace unto my conſcience, and ſaying to my ſoul thou art my ſalvation; O what reward can I return for theſe unſpeakable mercies! I will rejoyce and be exceeding glad, admire and celebrate the love of my Saviour, O ye Almighty powers, it is my duty to extol him, to whom you pay all theſe praiſes; let me for ever Magnifie thy Holy Name O Lord, and thy praiſes for ever ſhall be in my Mouth; for thou only art Holy, and it is thy peace alone which paſſeth all underſtanding. O let it keep my heart and mind in the knowledge and love of thee, and of thy Son Jeſus Chriſt my only Lord and Saviour, and let thy favour and bleſſing O merciful Father, with thy Son my only Saviour, and the Holy Ghoſt my only ſanctifier, remain with me always. Amen

A Prayer at home the ſame day.

O Thou Fountain of everlaſting happineſs, ſtrike my ſoul with an Holy admiration of thy Divine goodneſs; thou haſt of thine infinite Pity and Compaſſion to me a poor wretched Sinner, received me into the boſom of thy Mercy, and art reconciled unto me by the Blood of thy

Son Jesus Christ; thou hast issued forth a free and full pardon unto me of all my sins and transgressions, from that great office of Mercy thou hast opened to thy Church and People; and I have now again renewed my Covenant of Love and Allegiance unto thee my God, and am again consecrated unto thee in the Holy Blood of the Lord Jesus: O let the holy sense of this thy great goodness and loving kindness rest for ever upon my Soul, and oblige my heart for ever unto thee; and I beseech thee that thou wilt never leave me, nor forsake me, but let me walk in the light of thy countenance to my lives end. Amen.

Lastly, how to live well a righteous godly and sober life after receiving this most Holy Sacrament.

Psal. 50. 23. *Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation aright will I shew the Salvation of God.*

I.

And the better to attain these directions, let us follow what the Kingly Prophet layeth down, *to eschew evil, and do good: seek peace and ensue it*, which is the banishing from the Soul all kind of Vices, and adorning it with Virtues, and this is by becoming a new creature, destroying of the image of old earthly *Adam*, and reforming it with the Image of the new *Adam*, our Lord and Saviour Jesus Christ.

II.

II.

By this means we attain to that ſupernatural end for which we were created: (which is to ſee Almighty God in his own glory and excellency) which that we may all do, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting Holineſs in the fear of God. As ſoon as you awake in the Morning give the firſt fruits of thy reaſon to the Divine Majeſty, let your memory, underſtanding, will and heart, diſcharge their duties, let your tongue and mouth, hands and arms, contribute in offering up this Morning Sacrifice to thy great Creator.

Which thou mayeſt do in this manner.

A Prayer for the Morning.

O *Moſt Powerful Lord God, which ſitteſt upon the Cherubims, and ſtretcheſt out the Heavens like a Curtain. I adore thee my God from the centre of my Nothing, with all the Creatures of the Univerſe; and come unto thee upon the bended knees of my heart, humbly beſeeching thee in thy mercy to look upon me, and fully to remit unto me all my ſins and tranſgreſſions whatſoever, and give me unfeigned repentance and newneſs of life for the time to come: as thou haſt now awakened my body from ſleep, ſo I beſeech thee, awake my ſoul from ſin and carnal ſecurity: as thou haſt cauſed the light of the day to ſhine upon my bodily eyes, ſo (good*

Lord)

Lord) *cauſe the light of thy Word and Holy Spirit to illuminate my heart, and give me grace to walk in all holy obedience before thy face this day; teach me to fear thee continually whereſoever I am, to neglect all things in regard of thee, to love thee, and my Brethren for thy ſake; let whatſoever I do this day be pleaſing in thy ſight, who art my alone Creator, let not any temptations this day delude me, (but O Lord my God) be thou ever near me, with me, and about me, to protect, preſerve, and defend me from this time forth, and all the days of my life, now and for evermore.* Amen.

Our Father, *&c.*

A Prayer for Noon.

O *Eternal God every hour of the day will I lift up my heart unto thee, ſtop not thine ear, O Lord, but hear me, and that right ſoon, let me not nouriſh the diſeaſe of ſloth in my blood, but ſpend my life as the clouds execute their offices, to be ſtill in motion; quench and kill, O Lord, in me the weed of Covetouſneſs, and let me not be over careful for my ſelf, but pitiful and merciful to thoſe that want. Keep my hands clean from touching riches unlawful, leaſt with* Ahab *and* Jezabel, *I commit Murder, and ſhed* Naboth's *blood, to wring from him his Vineyard, or with* Achan, *be ſtoned to death for taking goods that are to me forbidden; give me grace to be content with what portion thou haſt allowed me, and to remember that this is no continuing City, but*

but I must seek one to come, in which Heavenly Kingdom of thine, thou art my portion for ever, which God grant me for his Mercy sake. Amen.

Our Father, *&c.*

A Prayer for the Evening.

O *Almighty God, the only keeper of* Israel, *who neither slumbrest nor sleepest, behold me thy servant who by reason of my sin, and the corruption of my nature, am wholly subject to sloth, and am now even ready to ease and rest my self upon my Bed: I know not whether thou wilt this very night make my Bed in the dark, and the hour of my visitation be this present Evening, my years are but a span long, my age is nothing unto thee, my days pass like a Weavers shuttle, and my life is brought to an end, as it were a tale that is told, this hour may be my last hour, and my next sleep my last and long sleep; therefore I beseech thee let me every Evening seriously ponder and meditate, and though my eyes sleep, yet let my soul continually watch to attend thy coming; keep me this night both in body and soul from all mine enemies both visible and invisible now and for evermore.* Amen.

Our Father, *&c.*

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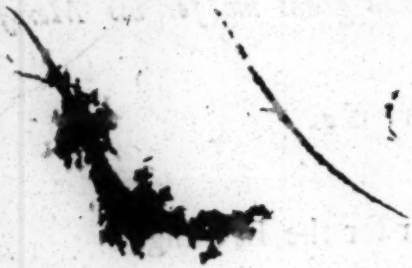

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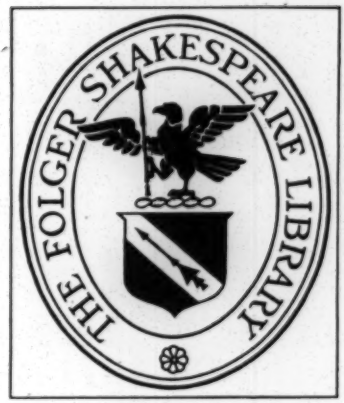
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